Vol. IX No. 1

THEOSOPHY IN INDIA.

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To

THE MEMBERS OF THE INDIAN SECTION OF THE T. S.

My dear Sisters & Brothers,

Your representatives, the Members of the General Council of the Indian Section, have, despite my protests, placed upon me the burden which Bro. Jehangir Sorabji insisted upon laying down after carrying it for three arduous years. As a member from Sind writes: "We are sorry that weak health has not allowed our honored Brother Jehangirji to carry on his work as General Secretary longer; his genuine tenderness of heart, his wealth of devotional feeling, his erudition, his deep studies in and expositions of that manual of true Theosophy, the *Bhagavaḍ Gīṭā*, have made him so much respected and loved amongst us; but the faithful servants of the T. S., when in need of rest and quiet, must not be grudged their retirement for the sake of health." And Brother Sorabji did yeoman's work for the T. S. even during the days of his (30 years') service in the Nizam's Dominions; and after retiring therefrom devoted himself to Theosophical work exclusively, during the last three years. He has undoubtedly earned his rest.

But I feel that I too am almost as deserving of relief from work—rather than of having additional work put upon me! I explained to the Indian Council my disabilities and deficiencies in full. I told them that (1) in the first place, I was built by nature for rather a book-worm, and that administrative work has always meant tribulations to me, though by some unaccountable mistake of Dame Fortune (or perhaps a tender wish of hers to correct my lop-sided development)—such tribulations have been imposed upon me continuously for the last 25 years! Also (2) that all these long years I have been dragging the double harness of g ṛ h a s ṭ h a and

vānaprasṭha combined; that such a long āshrama-saṅkara, confusion and mixture of private cares and public duties, may well tire out a person of even more rajas and less ṭamas than I; and that they should therefore be able to understand my deep sympathy with the poet who "moaned for rest and rest could never find!" I submitted to them (3) that because of the many other distracting demands upon me, I could not possibly give so much time to the work of General Secretary as Bro. Sorabji had been able to do, as was evident even to the passer-by from the beautiful order to which he had brought the Headquarters buildings and gardens. (4) I also invited their attention to the views and sentiments I held with regard to the true significance of the work of the T.S., as indicated in my paper on "The Theosophical Ideal" published in the preceding (*i.e.* Dec. 1911) issue of this journal (*viz.* to the effect that it was the ideal of the T. S., by means of the steady pursuit of its three impersonal, unquestionable and indefeasible objects, gradually to subordinate into their proper, if unabolishable, proportion and place, the personal and formal elements, and eliminate the separative and discord-breeding claims to exclusive greatness of any one, of all the various living religions; and so to enable the common soul-portions, the essential principles, of all these religions some day to coalesce into one Universal Religion, harmonising all special religions into one great family inspired by (*a*) a Universal Love and Brotherliness and tolerant Helpfulness, (*b*) a Universal Metaphysic of the Laws of Consciousness (*c*) and a Universal Practical Science of the transformations of Matter under the stress of that Consciousness, *i. e.*, Superphysical Science or 'Occultism' proper—these being the three thirds of Ātma-Viḍyā or Theosophy, corresponding to the three objects of the T. S.). (5) I might also have pointed out, if the energetic Chairman of that particular meeting, our dear Miss Arundale, had only allowed me a little more time to expound my many difficulties, that I am an inveterate follower of the middle course!—a quality which, while it is eminently in accord with moderation and *ratio*-nality (the business of which is to *relate* and bind and hold together in the steady golden mean of viḍyā, the vacillating opposite extremes of the aviḍyā-movements of the world) and so makes for peace, perhaps, in practice, yet makes rather for tameness

and dullness also; and is not of active help to that excitement in which apparently is all the zest and interest of life —pleasurable, and equally often painful! Also, the man of the middle course generally manages to cause dissatisfaction rather impartially all round (though perhaps only for the time being) and is therefore the foreordained receptacle of the uncomplimentary opinions of both the sides concerned in any particular excitement of the moment—yet perhaps for that very reason becomes a bond of strong, if unconscious, affection between them, as affording, to both sides, a safe vent for their surplus energies of opinion!

Well, my dear sisters and brothers, I invited the attention of our councillors to various such things and informed them that if, after considering these my disabilities and deficiencies and views and sentiments, they still wished to appoint me their servant and would give me a Joint General Secretary and such other assistance as may be needed from time to time, I would not disobey their wish, but would try to do my duty to the best of my poor ability, fervently hoping and praying all along that some other kind brother or sister would charitably offer next Convention to relieve me. The Council after considering all this, lightly explained away all my serious difficulties, approved of my views and sentiments, and decided that I should take up the work; and they have also appointed our good and tirelessly energetic Brother K. Nārāyaṇa Swāmi Iyer to be Joint General Secretary, to look principally after the propaganda work. And so your new servant greets you and wishes you a very happy New Year, and also wishes you to join with him in paying at the beginning of the year a tribute of deep-felt good wishes and loving thoughts to King George the Large-Hearted and Queen Mary the Gracious, for although the T. S. indeed prays for the welfare of all true-souled sovereigns of all the countries of the earth, yet the Indian Section, living in peace under the protecting wings of King George and Queen Mary, owes them special duty, and they have indeed inaugurated in this country, with this New Year, a new era of peace on the sacred earth of Mother India, and of hearty good-will amongst the men of the many nations that as brothers derive their nourishment from the breast of the holy Motherland.

I remain, My dear sisters and brothers,
Your fraternal servant and sincere well-wisher,

1st January 1912. BHAGAVĀN DĀS.

THE NEW YEAR

THE year 1912 has unrolled before us its as yet unwritten scroll. Yet is it as a palimpsest, which offers indeed a fair white surface to the eye, but hides beneath that surface a writing of the past. For the scroll of 1912 belonging to each of us is already partly written by us in our past, and that writing, unlike that hidden in the palimpsest, will largely influence what each of us will write in the days which lie in front. We cannot separate ourselves from the long past which lies behind every one of us, and as we have therein sown so must we reap in the coming days. None the less may we face the New Year with gladness and with hope, content to garner the seeds of our mistakes as knowledge, as well as the growth of our good deeds as power to do better. For the knower of Karma, all is very well, for he has learnt the lesson sung melodiously by Longfellow, and knows that men may rise on their dead selves to higher things.

What must do we need to live aright this new gift from Time—the year 1912? First, a deep abiding sense of the Unity of the Self, in whom all selves are one. Then a wide and gentle Tolerance, which studies differences as aspects of truth, and seeks to learn from each variety of opinion what it has to teach. Then a patient Helpfulness to all around us, seeking to meet the need of each with sympathetic understanding. Then a steadfast Devotion to our Ideal, whether it shines in the dazzling glory of the Abstract, or in the softer, tenderer hues of the One Beloved. Then a clear-eyed Search for new knowledge and fuller truth. And lastly, the consecration of all we have and all we are to Service—service which is lowly enough to lift a worm out of the way of careless feet, and lofty enough to touch the hem of the garment of a Son of God.

Thus equipped, dear fellow-travellers mine, let us walk onwards and upwards, with unfailing faith in the God within us and without us, and unfailing love for each other; then shall 1913 find us stronger and more useful, the richer for the experience that 1912 will have brought.

ANNIE BESANT, P. T. S.

THE T. S. CONVENTION AT BENARES,

December 26th, 1911 to January 1st, 1912.

(Members who were unable to attend the Convention will be glad to see it now through the eyes of Miss Elisabeth Severs, a delegate from England and a well-known Theosophical writer. I have ventured to take small liberties here and there with her paragraphs for purposes of space and of local accuracy.—Ed.)

UNDER the heading, T. S. Convention, are ranked many activities of the Society, both direct and subsidiary. Our Indian Conventions have this unique feature: the questions debated cover the whole field of work of the T. S.. T. S. Council meetings, at which every Section of the T. S. is represented, are annually held on this occasion, and it is also the meeting of the Indian Sectional Convention. The subsidiary activities this year included "Sons of India" meetings; Co-Masonic functions; a T. S. Order of Service meeting; several meetings of The Order of the Star in the East; the 13th Anniversary of the C. H. College; an Educational Conference; and meetings of the E. S.

Work generally precedes enjoyment, and so on Tuesday the 26th of December, at 10-30 a. m., a T. S. Council meeting was held at Shānṭi Kunja, and at 11-30, an Indian Sectional Council meeting in the Indian Sectional hall. The sitting of "The C. H. C. Parliament" provided an interesting diversion for the Fellows of the T. S. The motion before the House: "That restrictions of caste, creed, race and colour in the formation of matrimonial alliances are a bar to national regeneration, and therefore this House gives its entire support to the Civil Marriage Bill proposed by the Honorable Bhupenḍra Nāṭh Basu of Calcutta," was proposed, seconded, and opposed very eloquently and in due parliamentary fashion. The motion seemed unpopular to the majority, as it struck at the sacramental nature of marriage, a view which, many speakers insisted, underlay the whole Hinḍu ideal of marriage; consequently the motion was lost. A meeting of the "Sons of India" at the Masonic hall, open only to members of the Order, with a lecture by Professor Sañjīva Rao, also occurred at noon. The 13th Anniversary Meeting of the C. H. C., held in the C. H. C. hall at 3 p. m. was a crowded and popular function, and a very

picturesque scene. After Mrs. Besant had been escorted to her seat by the C. H. C. Cadet Corps, smart well-set up young men in the striking uniform of their corps, a long programme was proceeded with. It included music by the School Choir, the Chairman's speech, Samskṛṭ recitation by students of the R. S. Pāthashālā, English recitation, Annual Report, prize-distribution, the Principal's speech and the President's speech. The chief thing noticeable in the prize-distribution was the number of prizes given for proficiency in drill and in religious instruction. From the various speeches we learnt that the College had done well during the past year, and that its entrance on an even wider field of activity as the nucleus of the Hinḍū University was looked forward to with mingled hopes and fears, though the hopes largely predominated. A pause for refreshments gave an opportunity for friendly intercourse, and a very picturesque Lantern Drill in the Playing-ground of the College concluded a very successful function. A Co-Masonic meeting and a question-meeting taken by Mr. Leadbeater occupied the evening.

On Wednesday, December the 27th, at 8 a. m., the Convention of the T. S. was formally opened by the President. The President's report of the T. S. was highly satisfactory: There has been a noticeable rise of the T. S. in public estimation during the past year. There has also been a steady increase of membership, and a spirit of devotion and of ever increasing enthusiasm is apparent in all our many Sections. A perfect furore of building and owning our own Headquarters has taken hold of the different Sections. In London, in Paris, in Chicago, Theosophical Headquarters are now being erected. In this connection the President detailed the past history of Shānṭi Kunja. She said it was originally built to be her home with money lent for the purpose by Mrs. Bright of London, but after the paying back of a few hundred pounds, Mrs. Bright had refused further repayment. Later Mrs. Besant had transferred the house with its lands to the C. H. College, and now that the College would soon pass to the control of the Hinḍu University, she had obtained the leave of the existing Board of Trustees to buy back the house and ground. She wished to present it to the T. S., on the sole condition that during her life and during the life of her ward Mr. J. Kṛshṇa-

mūrṭi she or he could rent the house. Mrs. Besant said she believed there were many in the T. S. who would be glad to help in securing Shānṭi Kunja and the adjoining house Gyāna Geha for this purpose. Already she had been given 9,000 Rupees by one member, besides various smaller sums, some 50,000 Rupees being the amount required. With our Headquarters at Adyar in South India and Shānṭi Kunja in the North, and the buildings in the West and in America, when the Lord Maiṭreya once more revisits our earth it cannot be said this time that He will have nowhere to lay His head. The Treasurer's report of the T. S. finances was satisfactory; the Sections of Italy, America, England and Wales have been the most vigorous of the Sections in doing propaganda work. Reports of the 19 Sections of which the T. S. is composed were then read by their representatives. From these reports it was evident that the formation of the "Order of the Star in the East" has been the chief event of the past year.

The President was authorised to send from the Convention a telegram of greeting to Sir Subramania Iyer, and she announced that the Subba Rao medal, last year unawarded, was this year to be presented to Alcyone whose *At the feet of the Master* has now gone into its 32nd edition.

At the T. S. "Order of Service" Professor Wodehouse gave a very practical address on "Racial relations and progress," and Bābū Bhagavān Ḍās one on "Social Reform among the Hinḍus in the light of Theosophy," of a very interesting nature.

The President's first lecture on "Ideals of Theosophy" was delivered at 4 p. m. in the crowded C. H. C. Hall. The President was looking very well, and the whole of her four lectures were instinct with life and force. The Ideals of Theosophy as applied to Brotherhood were divided under the headings of Government, Education, and Criminology, the second and third objects yielded Tolerance and Knowledge, and the E. S. was the Endeavour to find the Perfect Man. A very crowded E. S. general meeting concluded the day's events.

On Thursday, December 28th, the first meeting of the Indian Convention was held at 8 a. m. in the Indian Sectional Hall.

After the roll-call had been taken, the proceedings consisted of various reports of Inspectors of Lodges, of which perhaps the Burmese was the most interesting. These Reports show that the Inspectors of Lodges have travelled during the past year an appalling number of miles, and have done what must have been a large amount of very trying work.

A very interesting meeting was that of the "Order of the Star in the East," at which Mr. J. Kṛshṇamūrṭi took the chair and Mr. Arundale was the speaker.

At 4 p. m. the President delivered the second lecture on the "Ideals of Theosophy," taking up the problems of Education and Criminology. At 7 p. m, an Indian Sectional Council meeting was held and at 8 o'clock a T. S. council at Shānṭi Kunja. A meeting of the "Sons of India" in the Masonic hall was also crammed into this very lengthy programme.

On Friday, December the 29th, we started the day with the taking of the usual Convention photograph. The meeting of the Indian Convention was then held, at which it was announced that Bābū Bhagavān Ḍās had been elected to the General Secretaryship to replace the retiring Secretary, who was obeying the call to lead the retired life after 33 years of public work of various kinds. A somewhat lengthy discussion followed as to how best to promote the interests of the sectional magazine *Theosophy in India*. It was finally agreed to leave the matter in the hands of the new General Secretary. Some difference of opinion existed also on the fees charged to Convention visitors for registration, board and lodging. The President told her audience of the recent death of the Hon'ble Mr. V. Kṛshṇaswāmy Iyer of Madras who had done so much to promote the interests of Theosophy in that town, and obtained their sanction to send a letter of condolence to his family.

At 1 o' clock the President initiated some new members into the T. S., giving them a short address on its principles. The President's third lecture dealt with Tolerance and the value of the superphysical. Another E. S. meeting concluded the day's programme.

On Saturday, December the 30th, the President's final lecture on "Ideals of Theosophy" was the first event. It was a truly magnificent lecture, dealing with Initiation alike in the past and in

the present. Her opening quotation "Arise, Awake, Seek the Great Teachers and attend" struck its keynote, and from her own experience she bore witness to the existence of the Masters, and told us that the way to Their feet was the path of Service.

At 10. a. m. an Educational Conference, the third held in connection with our Conventions, took place, at which the President presided. Miss Arundale spoke on the Education of the Depressed Classes; Professor Telang on the study of Indian History; Mrs. Sañjiva Rao read a paper on the Education of Indian Women; Paṇḍiṭ Iqbāl Narāin Gurṭū, the honorary Headmaster of the C. H. C. School, spoke eloquently on "The Hinḍu University in the light of Theosophy". Baroness d' Asbeck made an excellent speech on "The Theosophical Education of Children in France;" and the President summed up.

The 36th Anniversary of the T. S. was held at 4. p. m. in the C. H. College Hall. Mrs. Besant reminded the audience of Colonel Olcott's great delight in the anniversary meetings, at which it was customary for the representatives of the different Sections to present their reports. Owing to the growth of the Society, there being representatives of no less than 15 Sections present, only a few could speak that day. Mr. Hawthorne spoke for New Zealand; Mr. Jīnarājaḍāsa, the American Sectional Lecturer, for the United States; two fine speeches were delivered respectively in the vernaculars of Bengali and Hindustani, by Mr. Hīrenḍra Nāṭh Ḍaṭṭa and Paṇḍiṭ Iqbāl Narāin Gurṭū; and Mrs. Sharpe spoke for England and Wales. Mrs. Besant closed the Convention by calling on the members to carry to their homes, their villages, their towns, the inspiration they had received at the meetings. A meeting of the 18th degree of Co-Masonry, and a packed question meeting with Mr. Leadbeater were the engagements of the evening.

On Sunday, the 31st, after an E. S. meeting, Mr. Jīnarājaḍāsa lectured on "The Vision of the Spirit," dealing with the evolution of humanity, in a highly impressive and poetical manner. Mr. Jīnarājaḍāsa's lectures shew him to be possessed of wide culture, and a marked facility in presenting his ideas in a clear and logical fashion. He is a speaker of whom the Society may well feel proud, for his personality is attractive to all. The true spirit

of brotherhood flows out from him; he is a harmonising and unifying influence.

And so ended a very remarkable Convention. Its keynotes were, to me at least, an extraordinary sense of deep devotion and abiding sense of the reality of the spiritual. The veil between the visible and the invisible thinned temporarily to us, or so it seemed; our feet approached more nearly to that Holy of Holies in which generally only the High Priests minister. The waters of spiritual regeneration were freely poured out on all who were willing to submit themselves to their cleansing; the wings of The Eternal were outstretched to foster and preserve.

ELISABETH SEVERS.

(To the above we might just add that over 300 members attended the Convention, not counting the local residents, and 104 Indian Branches were represented. Details of the business transacted will be published next month—Ed.)

THE SCIENCE OF HISTORY AND THE HOPE OF MANKIND.

(*Continued from page 263.*)

A new religion was preached by Muhammad in the 7th century. The world at the time of his advent was divided into innumerable principalities, the Roman and the Persian Empires being mere bundles of confederacies of independent consulships and viziersbips. But the unity of Godhead preached by the Arabian prophet became a cementing bond to the diverse tribes and nationalities, and forthwith began the process of the overthrow of old and the rise of new kingdoms. In this way the formative principle of one of the most powerful Empires of the world was supplied by the birth of a religion. So also the teachings of Christ, which were at first practised and developed by a small coterie of religious-minded men, acquired under the conditions of the world such secular and political influence that about the time of the decline and fall of the Roman Empire, the church organisations of the Christian Society alone were the real political authorities and discharged all the important functions of the secular

States. The new Teuton conquerors of the old Roman provinces had to place themselves under the tutelage and guardianship of the church dignitaries in all matters, secular as well as theological, educational as well as economic. The Frankish Empire of Charlemagne and the Holy Roman Empire of Otho the Great were the handiwork of "theological politicians and political theologians". And gradually a time came when the popes were the dictators of European politics and controlled not only the religious but the political and financial affairs of the Empires and the Kingdoms. Such secular presumption and political aggrandisement of the religious Empire are the root causes of the interminable International conflicts and civil wars of the Middle Ages, and intensified the disruptive forces of the feudal regime.

Christianity and Islam thus prospered, not because of the need of moral regeneration and spiritual advancement alone ; but the real cause of their rapid progress and development is to be sought in that unifying force of religion as a principle of association, which, under the existing conditions of the world, supplied the gaps and wants of humanity. It is the absence or degeneration of all other institutions and organisations for the furtherance of the social, political, educational and industrial interests of man that necessitated the transformation of these religious associations into secular and military States. The origin of such a theocratic State out of a merely spiritual community has been exemplified in Indian history by the case of the Sikhs who, rising as a peaceful sect for the discovery of the means of spiritual emancipation and transcendental freedom from bondage, were compelled by the force of circumstances to seek deliverance from temporal thraldom and organise independent secular kingdoms and military States as *Misls* and *Khālsās*.

Manifestations of life change according to variations in the environment, and the State and Religion alone are not the sole aspects of man. Human life consequently manifests itself sometimes in arts and literature, at other times displays its varieties in political conflicts and religious movements. It is this need of adaptation to circumstances again, that explains the varieties in the types of philosophical and social systems of the different ages, and accounts for the divergences between Manu, Aristotle and

Bacon as teachers of humanity and pioneers of Progress. Movements and revolutions as well as the truths established by them assume different shapes according to the different factors of human society.

It is because of this diversity of manifestation of the vital principle that national life is not necessarily extinguished with the mere decay and extinction of political existence. The life of a people may under the force of circumstances have to leave the field of economic activity and reveal itself in religious propagandism, or ceasing to seek realisation and development in industrial movements, may manifest itself in literature and art, or at times display its fullness and strength in martial or educational enthusiasm. This influence of the pressure of circumstances on the form of life's activity is to be seen also in the various aspects that the same ideal assumes in different departments of human enterprise.

Extremism in general thought and philosophy.

Thus what is idealism in art and literature, is transcendentalism and mysticism in religion, assumes the form of socialism, love of equality, and creation of opportunities for the development of all in socio-economic matters, and becomes democracy and the recognition of the rights of every individual in politics. Thus the rights of the individual, established by the French Revolution in the field of political action, have led to the declaration of the privileges of the proletariat and the lower classes of society, have made literature and art spiritual and romantic, have established religion on the solid ground of philanthropy, and, by giving an impetus to bold independent thinking, have succeeded in revolutionising the sciences.

Recapitulating, then, the lessons of the Science of History founded on Biology, we find that neither literary movements nor political agitations, neither the acquisition of liberty nor expansion of territories, in fact, none of the various aspects of national life are absolutely dependent on the people itself; all are the products and resultants of the mutual influences of all nations and national activities on one another; so that types of national character are moulded through constant interactions and intercourse of life and thought. In the second place, these international actions and reactions assume different aspects in different times and thus give

rise to different nationalities of the human race and different types of national characteristics. In the third place, the manifestations of life that give rise to various national types and different national characteristics are always varying both in form and spirit according to the varying conditions of the world ; so that so long as man will be able to adapt his movements to the varying circumstances of the environment, there is no need to despair of the progress of humanity, for religious and literary movements also may lead to the advancement of national life.

BENOY KUMĀR SARKĀR, M. A.

(*To be concluded.*)

NOTES AND NEWS.

THE LAHORE BUILDING.

We beg to acknowledge with thanks the following further donations towards the repayment of the President's loan for the above Building:

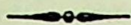
Bro. A. Schwarz	...	...	Rs. 300
Bro. Nāṭha Singh, Khairpur...		...	„ 30
Bro. Ananṭ Lāl, Baḍnur	...	...	„ 5
			Rs. 335

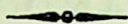
LODGE REVIVED AND CENTRE FORMED DURING SEPTEMBER 1911.

HINDUPORE:—This Lodge was revived by Bro. V. Rām Chanḍra Naiḍu, with 7 members (2 old and 5 new) on 24th September 1911.

CHĀMRĀJNAGAR CENTRE:—This Centre was formed by Bro. K. Narahari Shāstri, Lodge Inspector, with 3 members (all old) on 26th August 1911 ; Bro. N. Ṭirunarāyana Aiyengar is the Secretary of the Centre.

LODGE REVIVED DURING NOVEMBER 1911.

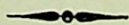
KĀVALI:—This Lodge was revived by Bro. A. Nārāyana Rāo, Lodge Secretary, with 8 members (all old) on 11th November 1911.

CENTRE FORMED DURING DECEMBER 1911.

ANANTADAVAPURAM:—This Centre was formed by Bro. V. Ramchandra Naidu, lodge Inspector with three members (all new) on 20th December 1911. Bro. R. Subramania Iyer is the Secretary of the centre.

Admissions: during December 1911 — 38

Resignations „ „ as below:— 5

	V. Suryanarayana Sastry	Palkonda
	C. Suryanarayana Pantulu	Do.
721	B. Narayanayya	Unattached
814	T. S. Rajagopala Iyer	Secunderabad
791	C. Ram Rao ...	Unattached

Passed on

3477	The Hon'ble Rai Ramanuj Dayal Bahadur	Meerut
2626	Miss Dinbai Nusservanji Umrigar	Bombay, Blav. Lodge
3264	The Hon'ble Sirdar Pratap Singh, C. I. E.	Jullandhar
3296	Shiv Dayal Singh	Ludhiana
10410	The Hon'ble V. Kṛshṇaswāmi Iyer	Madras

DETAILS OF THE HEAD-QUARTERS INCOME AND EXPENDITURE FOR THE MONTH OF OCTOBER 1911.

Receipt Heads.	Rs.	As	P.	Expenditure Heads.	Rs.	As.	P
				Establishment—			
Unattached E. Fees	30	0	0	(*a*) Office ...	0	0	0
Do. Annual Dues ...	68	0	0	(*b*) Inspection ...	175	0	0
Lodge E. Fees ...	311	0	0	(*c*) Servants ...	0	0	0
Do. Annual Dues ...	824	2	0	(*d*) Garden ...	29	4	6
Donations—				*Theosophy in India*			
(*a*) General ...	7	0	0	Sundries ...	76	11	0
(*b*) Convention ...	0	0	0	Do. Printing ...	0	0	0
(*c*) Inspection ...	12	0	0	Vernacular Propaganda ...	0	0	0
(*d*) President's Birth-day	21	0	0	Travelling ...	45	10	0
Receipts from *Theosophy in India*—				Printing, Stationery and Stamps ...	81	9	6
(*a*) Subscription ...	6	0	0	Furniture ...	17	14	0
(*b*) Sale ...	0	0	0	Contributions—			
(*c*) Advertisement ...	5	0	0	(*a*) Adyar ...	0	0	0
Receipts from Garden ...	0	0	0	(*b*) C. H. C. ...	0	0	0
Interest ...	0	0	0	(*c*) C. H. Girls' School	0	0	0
Rent ...	148	8	0	Library ...	81	1	0
Water rate ...	9	8	0	White Lotus Day ...	0	0	0
Miscellaneous Receipts ...	3	2	0	Convention Charges ...	0	0	0
Royalty on H. P. B's. Books	0	0	0	Miscellaneous Charges ...	64	12	6
Recoveries ...	0	0	0	Medical ...	0	0	0
Establishment Servants ...	7	10	0	President's Birthday Celebration ...	26	13	0
V. P. Commission ...	0	2	0	Rates and Taxes ...	0	0	0
				Bank Deposit ...	0	0	0
				Repairs ...	11	13	6
				Latrines ...	52	1	3
				Roads and compounds ...	137	11	6
Total Receipts ...	1,453	0	0	Total Expenditure ...	800	5	9
Balance of the Last Month	0	0	0	Balance on hand ...	652	10	3
GRAND TOTAL ...	1,453	0	0	GRAND TOTAL ...	1,453	0	0

B. VALLABHA ROW,
Accountant and Cashier.

JEHANGIR SORABJI,
General Secretary.

DONATIONS &c., RECEIVED DURING THE MONTH OF OCTOBER 1911.

	Rs.	As.	P.		Rs.	As.	P.
Donation General ...				Inspection—			
Kṛṣhṇārpaṇa ...	7	0	0	Cawnpore Chohan Lodge. T.S.	12	0	0

DETAILS OF THE HEAD-QUATERS INCOME AND EXPENDITURE FOR THE MONTH OF NOVEMBER 1911.

Receipt Heads.	Rs.	As.	P.
Unattached E. Fees ...	33	0	0
Do. Annual Dues...	96	0	0
Lodge E. Fees ...	176	0	0
Do. Annual Dues ...	434	0	0
DONATIONS—			
(*a*) General ...	7	0	0
(*b*) Inspection ...	10	0	0
Receipts from *Theosophy in India*—			
(*a*) Subscription ...	1	8	0
(*b*) Advertisement ...	28	4	0
Receipts from Garden ...	25	0	0
Rent	399	12	0
Water rate	12	2	6
Miscelleneous Receipts ...	5	0	0
Establishment Servants ...	13	12	6
Theosophy in India Sundries	11	7	6
Printing Stationery Stamps	0	2	0
Convent on Registration fees from Delegates ...	37	0	0
Bank withdrawals ...	1,310	0	0
Total receipts ...	2,600	0	6
Balance of the last Month	652	10	3
GRAND TOTAL ...	3,252	10	9

B. VALLABHA ROW,
Accountant and Cashier.

Expenditure Heads.	Rs.	As	P.
Establishment—			
(*a*) Office ...	146	15	3
(*b*) Inspection ...	280	0	0
(*c*) Servants ...	57	8	6
(*d*) Garden ...	53	13	9
Theosophy in India Sundries	94	3	9
Do. Printing	195	7	6
Vernacular Propaganda ...	112	0	0
Travelling	61	4	0
Printing, Stationery and Stamps	77	1	3
Furniture	55	3	0
Contributions			
(*a*) C. H. C. ...	50	0	0
Library	19	8	0
Miscellaneous charges ...	28	6	3
Medical	5	0	0
Rates and Taxes ...	212	8	0
Repairs	104	13	0
T. C Bhattas Quarters ...	300	0	0
Press building ...	31	10	6
Total expenditure ...	1,885	6	9
Balance on hand ...	1,367	4	0
GRAND TOTAL ...	3,252	10	9

JEHANGIR SORABJI,
General Secretary.

DONATIONS &c., RECEIVED DURING THE MONTH OF NOVEMBER 1911.

	Rs.	As.	P.
Donation General			
Kṛṣhnārpaṇa ...	7	0	0
Inspection.			
Parlakimidi ...	10	0	0
Commuted dues fund.			
Mrs. B C. Raghaviah ...	17	0	0

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Vol. IX No. 2

THEOSOPHY IN INDIA.

[The Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.]

RANDOM MUSINGS

DID our brothers of the Indian Section notice the obituary in the last month's issue? The month of December 1911, so filled with happiness to India by the truly theosophical event of the visit of our Sovereign—theosophical, because it has helped to spiritualise our Indian politics by infusing them with love and sympathy—has yet been touched with deep regret to us by the passing away of three of our good public workers. The first to depart was the Hon'ble Sirḍār Praṭāp Sinha, C. I. E., of the Punjāb. The next to pass was the Hon'ble Rāi Rāmānuj Ḍayāl Bahāḍur of the U. P. The third to leave us mourning was the Hon'ble Mr. V. Kṛshṇa Swāmy Iyer of Madras. All three names appeared simultaneously in that obituary. The Indian Section has the sorrowful satisfaction of having owned them all as its members; while to me the sorrow is touched with a special keenness, for all three were personal friends, and the second indeed a dear relative. Though not prominent as direct propagandists of Theosophy, they yet carried the self-sacrificing spirit which is the essence of Theosophy into many important departments of the country's life, and so helped to win respect for the T. S. in a truly substantial and permanent form.

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In reflecting over these deaths—all premature, for all three died well under the age of 50 years—it occurs to me that they are occasions not only for sorrow but for shame to our country, which has created for itself conditions wherein worthy men cannot live out the normal span of man's life. Even the Christian scriptures, vealed to a younger and faster-living race, allot threescore years

and ten as man's life-time. The Vaiḍika scriptures, intended for an elder, slower and steadier people promise to man a hundred years if he will only live his life rightly.

And not only do they promise this, but they also *command* him to *endeavour* to live this full span and complete the round of possible human experiences in their best and highest form, and not run off before due time, leaving his debts unpaid and his soul-work unfinished.

शतायुर्वै पुरुषः ॥
कुर्वन्नेवेह कर्माणि जिजीविषेच्छतँ समाः ॥
एति जीवंतमानंदो नरं वर्षशतादपि ॥

* * *

The pleasure-loving, physical-beauty-worshipping Greeks might have invented the saying that "whom the gods love, die young." That is scarcely the Indian's creed. The Indian tradition is that a k ā l a - m ṛ ṭ y u—premature death—is the result of sin and vice; of the individual himself in most cases; and of the sin and vice *of his countrymen* when the person, who dies prematurely, is a good servant of the country.

Alas! that is the story of the lives of most of our Indian workers. Here, not they whom the gods most love, die young, but they whom the country needs most, and whom like a penny-wise, pound-foolish, taskmaster, it loads on with work after work, till they break down beneath the weight.

*

Amongst our countrymen, it is a matter of common observation, they who have leisure for p' y have no leisure for work at all; while they who are thoug to have leisure for work of all kinds, are left scarcely any leisu for even taking physical nourishment and health-maintaining exercise properly. If our well-to-do and mature in experience would only retire from the private life of the household in due time, and divide the public work a little more proportionately amongst themselves, we would have much less occasion to mourn such premature deaths.

* * *

The evils of mixing up the student's and the householder's

duties are beginning to be dimly realised by our country—very dimly yet, indeed; otherwise there would be many more educational institutions doing what the Central Hindu College, one of the daughters of the Indian Section of the T. S., has as yet the lamentably unique distinction of doing, *viz.*, preventing marriage amongst the non-matriculates, and discouraging it amongst the undergraduates.

But quite as disastrous as this adulteration of the duties of the student and the householder, is the confusion of those of the householder and the public worker—and this is not yet widely recognised at all in India. When a man whose health is already enfeebled—for little fault of his own, but for the great fault of the society into which he has been born, and which has deliberately forgotten the *true significance* of the ancient laws of varṇa and āshrama which are the laws of the veritable science of social and individual health and well-being; when such a man takes upon himself, before he is free of the enormous strain of the private cares of the household, the cares of the larger household of the public—the wonder is not that he should die early, but that he should live even to 40, 45 or 50.

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These reflections of course apply principally to the Hinḍū communities of India; but the health and happiness of the other communities inhabiting this land would also improve if life were divided and mapped out more carefully and systematically, into the naturally-marked stages of student, family-man, publicist and religeuse. If the parents would take the work seriously in hand, in all the communities in which there is the need for such reform, and bring up their children in such ideas and along such lines of a scientifically organised life, the mental, moral and physical health and the longevity of the Indian peoples would improve even within the term of the very next generation.

***

Joy and sorrow are indeed twin sisters, and are always running after each other. After having mourned the premature passing of three of our eminent members, the Indian Section has an opportunity of congratulating itself and Mr. T. Sadasiva Iyer

on his elevation to the Bench of the High Court of Madras. Mr. Sadasiva Iyer's membership of the T. S. dates from 1882 and he has been a Councillor of the Indian Section for many years now. One of the most unassuming of men, of the simplest possible habits, he has risen comparatively rapidly to his present high position. Munsiff, Sub-Judge, Chief Justice of Travancore, District and Sessions Judge of Berhampore (Ganjam), he now adorns the High Court of Madras, before he is quite fifty years of age. May he have many, many years of excellent work there, continuing to prove for long in the future, as he has done in the past, that the deepest spirituality, such as his is, in the truest sense of the word, *viz.*, selflessness, devotion to duty, sympathetic understanding of others and utter absence of pride, is the very best qualification for the most useful and most successful work of the world.

THE SCIENCE OF HISTORY AND THE HOPE OF MANKIND.

(*Continued from page 13.*)

But there is a fundamental difference between man and the lower organisms with regard to relation with the environment. Though no doubt it is the conditions in the surrounding world that mould and modify the life and form of every living organism, it is man alone of all created beings that can make his own environment and create the opportunities or at any rate re-arrange the forces of the world according to the needs of his own development. Even unfavourable circumstances may be converted into useful instruments of his proper growth and progress. It is possible for man to realise 'what is not,' to extend an empire over the physical and elemental forces of the world, to transcend the limitations of time and space and regulate them so as to make them conform to his own needs, and by elevating the status of society to bring about a millenium in religion and philosophy. The History of Civilisation is the record of man's will-power that has achieved unexpected and almost impossible results by transforming unfit and inefficient peoples into some of the strongest nations of the world. Idealists and men of strong will-

power like Alfred the Great, Lorenzo de Medici, the preachers and prophets of new ideas, the Roman catholic Jesuits, Frederick the Great of Prussia and Peter the Great and Catherine of Russia, have succeeded in infusing a new spirit into the minds of their generations and enabled them to rise in the scale of nations by adapting themselves to the circumstances of the time. Religion, industry, state, education and literature have been consciously transformed by the heroic efforts of great men all over the world, and their conscious and artificial transformations of the several aspects of social life have been the constituents of a new environment and the seeds of a fresh renaissance.

Thus it is not the forces and conditions of the existing world alone that regulate human affairs and control the fortunes of movements, for these forces and conditions themselves may be modified, rearranged and regulated, by man so as give rise to new circumstances and situations. The causes of revolutions lie mostly in the power of transforming the surrounding conditions, by which men can alter the relations of the world forces with one another and bring about new international arrangements. It is such creators of circumstances and new conditions in the environment that are really responsible for the diversity of national fortunes during the same age, *e. g.*, industrial evolution in one country and political decadence in another, or religious propagandism among one people and literary enthusiasm among another, as well as for the diversity of movements and agitations among the same people in different ages. This creation of new circumstances and transformation of the existing conditions, again explain the diversity of revolutions and the types of revolutionists in the history of the world, and account for the fact that the centre of gravity of civilisation has been at one time placed in India, at other times in China, Egypt, Greece and so forth, that Hiṇdus, Musalmāns and Christians have been in diverse times the chosen races of God. The fact that Modern Europe has witnessed successively the hegemony of Spain, France and England, and is at present the theatre of international diplomacy and armed neutrality between Germany, Russia and England, is to be explained by the diversities in world-politics that have been created by the royal marriages of the Hapsburgs, the bigotry and intolerance of Philip II, the protective toleration of

Elizabeth, the conquests and expansion of French Monarchy, the commercial rivalry between the East India Companies, the birth of great men and the rise of new ideas, the desire for national self-assertion, the progress of enlightenment and idealistic self-sacrifice, as well as the varying sense of responsibility of the pioneers that work up the several scenes of this complex drama This possibility of the transformation of the environment, again, can explain the revolution in ideas, manners and sentiments that may take place in human society under the forms of Veḍānṭism, Theism, Scepticism, Christianity, Islam, Imperialism, Commercialism, Democracy or Socialism. This again, is responsible for the failures of many political revolutions and accounts for the fact that national regeneration and political advancement have in all places had a long and chequered course.

Ideals and phenomena of civilisation, then, are what man makes them to be and not the chance-creations of fortuitous conjunctions of circumstances. They are the products of environment, in the making and regulation of which human will and intelligence, political ambition and commercial jealousy, desire for self-assertion and amelioration of national conditions, play a considerable part. Man is always utilising the forces and materials supplied by the physical and social environment, rearranging the particles of the universe, creating new situations out of old, giving rise to new environments for new problems, and thus helping forward the opening up of new chapters of universal history.

The interests of modern mankind are hanging on the activities of the "barbarians" of the present day world who by altering the disposition of the forces of the universe are silently helping in the shifting of its centre of gravity to a new position, and on the transcendental heroism of those great men who are equipping themselves for the magnificent career of utilising the conditions thus created. The pioneers of the future progress and advancement of humanity are those heroes who will be able to make the most of the inevitable changes that constitute the life-history of the world and create new situations by timely and skilful readjustment of world-influences. And so long as there is one man in this universe capable of opening up new fields and discovering new opportunities by making the necessary modification and rearrange-

ments, so long humanity's cause will continue to be broadening from 'precedent to precedent' and the interests of mankind will go on widening through revolutions and transformations to 'one increasing purpose' with 'the process of the suns'.

BENOY KUMĀR SARKĀR, M. A.

(*Concluded.*)

GENERAL SECRETARY'S REPORT[1]

for the year 1910-11.

THE work of the Indian Section during the past twelve months from 1st. October 1910 to 30th September 1911 has been fairly successful and though there were many undeserved and uncalled-for attacks from an irresponsible press, it has come out all the stronger and more equipped for its even and steady progress. No sane person, however, learned and scientific he may call himself, can find anything against the three noble and unshakable objects of the Theosophical Society, which are so eminently useful and promotive of the regeneration of humanity, but all the unmerited comments are directed against the leaders, and this procedure, in itself, is far from being unquestionable, not to say imprudent, for a Society which is working for the good of all, and for the highest ideal within human conception. Truth itself from the immanence of God therein is unassailable, and the Theosophical Society as its herald, in however small a way, is therefore invulnerable and firm against the hostile criticism of its enemy.

NUMBER OF LODGES, CENTRES AND MEMBERS.

During the year of report fifteen new lodges were added :—

MADRAS PRESIDENCY.

1. Gomuki (Kalakurchi.) 2. Kamakshi (Karuvalakarai.) 3. Sadāshiva Brahmendra (Pudukotai) 4. Rāmalinga (Parlakimedi.) 5. Santa (Tirumichiyur.) 6. Shrī Swāmimallai.

BOMBAY PRESIDENCY.

1. Shrī Kṛṣhṇa (Bombay.) 2. Jalgaon. 3. Shrī Rāmchandra (Nasik.)

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[1] This is the text of the Annual Report read by the late General Secretary Mr. Jehangir Sorabji, at the meeting of the Indian Convention on 28th December 1911.

UNITED PROVINCES.

1. Nawabganj (Cawnpore.) 2. Sitāpur (Oudh.) 3. Mau.

(BENGAL.)

1. Suri (Birbhoom.)

MYSORE.

1. Goribidnur.

BURMA.

1. Lotus Lodge (Mandalay.)

Four new Centres were formed in Mysore, four in Madras, one in Bombay, one in Central Provinces and one in Central India; thus there are in all ten Centres with an aggregate of 63 members.

Ten lodges were revived in 1910-11, while two were declared dormant and three were dissolved. The following figures will give an idea of the actual number of Lodges:—

Lodges at the end of 1910......305
Lodges in the year 1911.........15
Total.........320
Lodges revived in 1911..........10
Total..... ...330
Lodges dormant and dissolved......5
Grand Total... 325

Number of Members.

Presidencies and Provinces.	1909-10 No. of Lodges.	1910-11 No. of Lodges.	1909-10 No. of Fellows.	1910-11. No. of Fellows
Madras Presidency	167	181	2,093	2,323
Bombay Presidency	33	37	924	1,026
Bengal	29	29	350	351
United Provinces	23	28	278	355
Behār	13	13	216	232
The Punjāb	12	12	145	133
Central Provinces	5	6	54	68
Nizām's Dominions	5	5	69	60
Burmā	4	5	67	81
Rājpuṭānā	4	4	43	42
Central India	3	3	24	33
Berār	3	3	24	22
Kashmir	2	2	16	7
British Baluchistan	1	1	49	50
Ceylon	1	1	10	

Thus there are at present 4, 792 members on the roll of the section, exclusive of the 854 members who are unattached, thus bringing the number of Indian Fellows to 5, 646.

INSPECTION.

Immediately after the Adyār Convention of 1910, the Executive Committee in its meeting of the 18th January 1911 took steps, with a view to carry on the theosophical propaganda work in India, to divide India into three main groups: one containing (1) United Provinces, (2) Behār, (3) Bengal, (4) Central Provinces, and (5) Assam ; the second with (1) Bombay, (2) Madras, (3) Nizām's Dominions and (4) Central India ; and the third with (1) Sindh, (2) the Punjāb, (3) Rājpuṭāna and (4) Kāshmir. These three groups were at first entrusted to M. R. Ry. K. Narainswāmi Iyer, Paṇḍiṭ Bhanu Parshād, B. A. and Bro. T. Lakshmi Narain Iyer, respectively. These officers were given inspectors, paid and unpaid, to work under them. Out of these three officers selected for the propaganda work by the Executive Committee, the first and the second refused to undertake the duties for certain unavoidable difficulties of their own ; and in consequence of this, the propaganda scheme had to be modified to a certain extent with the result that the Madras Group was delegated to Bro. T. Rāmchanḍra Rao, the Punjāb Group was given to Bro. T. Lakshmi Narain and the United Provinces Group was given to Bābu Umānāṭh Ghosāl. The last named brother had himself, by wire to the President, volunteered to do theosophic work on his retirement from Government service, but I regret he was not able, on account of certain domestic inconveniences, to show any good result. Thus the whole of the propaganda work of the Indian Section was not carried on as effectively, as it was originally the intention of the Executive Committee that it should be; though no means were left untried to find out a zealous field-worker for our cause. No one was found willing, even on a monthly remuneration, to do justice to the propaganda work.

On the whole the inspection work seems to have been done well in the Madras Presidency, under the guiding hand of Bro. T. Rāmchanḍra Rao Garu, who himself visited 38 lodges throughout the year, doing much important theosophical work, with which

he has allied himself during the latter days of his retirement from government service. To me it seems his presence is a great strength to our cause in Madras, where he exercises much influence over the rising generation. As usual Bro. F. T. Brooks is to the fore with his lecturing tours in the 44 lodges of the Bombay and Madras Presidencies. His lectures are full of deep and conscientious impressions of almost life-long study of the Bhagavaḍ Gīṭā as is evidenced by his four recent books (1) *the Gospel of Life*, (2) *Kurukshetra* (3) *Tattva Darshana and* (4) *Sannyasa*, and is much appreciated by the Hinḍu community of the diverse places he goes to. From Miss K. Browning, our good worker at Lāhore, we learn that she visited about 20 lodges putting life and energy in the Punjāb, Quetta, Karachi and Rawalpindi. She has done much in bringing peace and harmony in Northern India, where the fair name of Theosophy has suffered much at the hands of unscrupulous critics. Paṇdiṭ Bhavani Shankar, our oldest lecturer and worker from the time of our revered Founders, has carried on his inspiring and devotional lectures in 18 different lodges on the Gīṭā, and his quiet work has much charm for those who have studied it as a means of their spiritual development.

Our experienced Bro. T. Lakshmi Narain Aiyar rendered the Indian Section useful service in the beginning of the year, visiting 26 lodges in the Presidencies of Bombay and Madras, delivering important lectures, driving off the ill effects of many of the calumnies of the public press against the Society collecting annual dues. Unfortunately before visiting Northern India, to which he was specially deputed by the Executive Committee, his health failed and it was necessary for him to retire from active service at the end of the year. I am glad to say Bro. Rāmchanḍra Rao Naiḍu of Enangudi (Ṭanjore district) has proved himself an efficient worker during the last three years. He does the inspector's duties quietly and unostentatiously throughout the year. He formed two new lodges this year at Ṭirumichyur and Karuvalakari, recovered arrears of annual dues and brought in several fresh members in our fold. I cannot leave here unnoticed the energetic spirit in which Bro. L. Subramani Aiyar carried on his inspection in 27 lodges, reviving the dormant ones, and recovering about Rs. 200 in the shape of annual dues. He is painstaking and conscientious, and

has not spared pains "to meet members individually in their homes" with a view to keep alive their interest in Theosophy. It is a very significant fact mentioned by Bro. K. Narhari Shastri in his report of the 26 lodges of the Mysore Province and the South Canara District that "the message of Theosophy is generally welcomed in all places and ladies show even a greater interest than men". Bro. S. N. Rāmaswāmi Aiyar has a good record of work done in 26 lodges where he explained in some places the teachings of Theosophy to ladies, besides delivering 138 lectures and talks, during a tour extending over six months. I have to specially note here one praiseworthy method of propaganda mentioned by Bro. Nanjudappa who distributed in the year of report no less than ten-thousand leaflets to passengers in railway trains and platforms, during annual festivals in various temples. From Calicut, we hear that Bro. Manjeri S. Rāmier has succeeded in forming a new lodge at Ṭālipārambā and a new building for the Bādgara Lodge. This brother has told us what good effect some of the articles on theosophical subjects that appeared in the last Bibby's journal had produced on our brothers of the Malabar coast. Bro. Kshetṛa Nāṭh Shanne, our honorary lodge inspector in Bengal and Behār carried on theosophical teachings in Chinsura, Bishālakshi, Uṭṭar-pārā, Serāmpore, Rishra and Calcutta, delivering lectures in the local vernacular. Twelve lodges were visited by Bro. Ernest Wood who says that there were large audiences in Bombay four nights successive attracted by his lantern lectures. Our worthy provincial secretary, Bābu Hirendranāṭh Daṭṭa, M. A., B. L, who is a centre of theosophic strength in Bengal, has done his best to counteract the effects of the late attacks on the Theosophical Society by his own influence, by lectures in nine lodges and by his recent work on the Upanishads in Bengali. He is assisted by Bābu Kulaḍa Prasād Mullick, the new Inspector specially appointed for Bengal, who went about the province and did very useful work. I must also speak here of the good work of Bro. G. B. Vaiḍya of the Dharmalaya Lodge who gave several lectures in Bombay in the Māhrāthi language and talked on the Gīṭa at the Girls' school, who are coached up to the Matriculation standard. He also teaches them Samskṛt. From Burma we have received very cheerful news of activity initiated by the stirring lectures of

our President in January last followed by the activities of Bros. M. Subramani Aiyar, Maung Thein Maung and Biku U. Inda. Education has received good impetus there and altogether the outlook seems hopeful. On the whole, judging from the brief resume of inspection work during the year of report, it cannot be denied that though it has proved an improvement over that of the two proceeding years, it must be admitted that the services of energetic workers is the crying need of Northern India, where there are some zealous persons in the field, like Miss Browning, Bros. Bhanu Prasād, P. Vasvani, Sanṭa Ḍās, to make the Indian Section turn out still better results. Let us hope some of our brothers will volunteer to spend some of their time and energy in that direction. I have to offer my thanks to the following inspectors and lecturers for their pains and troubles in carrying out the propaganda in various parts of India: (1) Bro. Rai Bahādur Purnenḍu Narain Sinha, (2) Bro. T. Gopāl Swāmi Naiḍu, (3) Bro. Rāmchanḍra Rao Garu, (4) Bro. Kalyan Rāma Aiyar, (5) Bro. Ramyyah (6) Bro. Soonder Raja Aiyar, (7) Bro. B. Rāmunni Menon, (8) Bro. Rāmaswāmi Aiyar, (9) Bro. Rāmaiyar, (10) Bro. T. V. Gopālswāmi Aiyar, (11) Bro. T. Chidambar Rao, (12) Bro. A. Rungaswāmi Aiyar, (13) Bro. Rai Ishvari Prasād Sahib, and (14) Bro. M. Kolatkar.

LODGE REPORTS.

Though the Secretaries of the 325 lodges and centres of the Indian Section were requested to send in their annual reports not later than the 15th October on the printed forms supplied to them in the middle of August last; I regret to say till the 15th December of the current year only 136 lodges have sent in theirs, giving a precentage of 41·84 only, more than half the number failing to give any information of the work turned out by the members connected with the section. It is very difficult to arrive at any definite result in the absence of figures from such a large number of lodges, and notwithstanding my dwelling on this important subject in my last report, no improvement is perceptible. Compared with the better and more reliable statistics of other national sections, surely this section suffers from the want of prompt and business-like habits in the discharge of one's own duty. Besides this I have also to say here, much against my will,

that 24 lodges with 141 fellows have run into arrears of their annual dues to the extent of 606 rupees; and these have not been paid for two or three, and in some cases, even for four years. It taxes one's patience much when no replies are made to enquiries for withholding payments when a little more sympathy and warm co-operation might have made the wheels of the section move more easily aud smoothly.

VERNACULAR JOURNALS.

One important feature of the activity of the section is the spread of Theosophy through seven vernacular journals published in Hinḍi, Bengāli, Gujrāti, Tāmil, Telugu and Canarese. The names of the journals are:

Āṭma Viḍyā (Hinḍi).
Panthā (Bengali).
Jijñāsu and Saṭsang (Gujrāti).
Purṇa Chanḍroḍaya (Tāmil).
Ḍivya Gnyān Ḍeepika (Telugu).
Supantha (Canarese).

The Indian Section monthly contributes a sum of Rs. 112 for the propagation of our ideas through these six languages, and it is hoped that they reach the families of our members, unacquainted with the English tongue. This is a very good move and has enabled Theosophy to reach the masses.

OUTLAY ON PROPAGANDA.

During the year under report there were seven Inspectors whose salaries every month amounted to Rs. 355. The Section spent Rs. 3,295 for carrying on the Theosophical teachings throughout India, of which the major portion was absorbed in Madras. I regret much that the propaganda work suffered in Northern India, as in previous years, there being paucity of inspectors, paid and voluntary, to undertake this desirable work there. The cost of travelling came to Rs. 1,380-7-11, and if we add these figures to the propaganda charges there was a total outlay of Rs. 4,675-7-11, which means in other words, that out of the gross receipts of 1911 of the Indian Section, *viz.*, Rs. 23,732-14-8, about a fifth part was spent for the spread of Theosophy.

FINANCIAL CONDITION.

On the 30th September 1911 the balance in hand was as follows:

		Rs.	As.	P.
Bank of Bengal ...	...	54	13	3
Postal Savings Bank	...	2,245	14	2
G. Promissory Notes	...	1,500	0	0
Cash on hand ...	...	79	10	6
Total	...	3,880	5	11

EDUCATION.

I am glad to say that the educational work of some of the lodges of the Theosophical Society is still being continued. There are 16 boys' schools, 12 girls' schools and 7 night schools for servants. In Burma there are four schools which are reported to be in a flourishing condition, and the Shrī Minākshi Viḍyāsālā for girls at Maḍura affiliated to the Central Hinḍu College in religious education draws our special attention. It has 265 girls on the rolls and four lady teachers. This institute promises a bright future, should it continue, in the line of its present secular and religious career. In Surat there are three night schools maintained by Bros. B. Hora and Bhimbhai Lālubhai, and a special feature of these schools is that it is attended by girls. The Director of Public Instruction at Bombay and the Educational Inspector of the Northern Division have recorded high opinions about their work. In Bankipore and Nellore there are Samskṛt schools, and in Gorakhpoor there is a High School practically managed by the members of the local Lodge. The Shrī Sarasvaṭi Pāthshālā at Kumbhakonam is showing good work and in Coimbatore also there is one with the name of Shrī Besant's Ārya Girls' School. There are a few lodges that annually subscribe certain sums of money for the Girls' and Boys' schools of the Central Hinḍu College. On the whole, the educational activity noted in the report of the previous year is still maintained, though there is plenty of room for expansion and well-directed efforts.

OFFICE.

When the General Secretary was away from the headquar-

ters in summer, the office work was conducted by Bābu Rāmsarandāsji, who, though nominated by the Executive Committee, for the propaganda work in Northern India, was subsequently retained here, and I am glad to say that he has discharged his duties carefully and diligently. Mr. Vallabha Rao has done justice to his nomination as accountant and treasurer of the Indian Section, and it is a matter of great satisfaction to me that he has conducted his double task by hard work in an efficient way, thus proving himself a man of integrity and keen sense of his own responsibility. Bābu Amarnāṭh has also done his work of looking after the multifarious duties of the office and has spared no pains in dispatching about 5600 copies of *Theosophy in India* to the members of the section with much regularity. Bābu Manohar Gautama has during my absence as usual done his work satisfactorily. One of the clerks of the office, Mr. Narain Shāsṭri, drawing Rs. 30 a month, died in July last, and his post was brought under reduction when a moiety of his salary was awarded to Bābu Rāmsarandāsji, in his present capacity as assistant to the General Secretary.

ENTRANCE FEE.

Out of the total number of 632 new admissions, there were 457 members only who paid their full entrance fee, *viz.*, Rs. 10, while 98 were taken on half-fee, 41 on less than half and 36 were admitted free. In other words, 28% of the members did not give their full fee. Most of those who came into the Section under Rs. 10 belonged to the Presidency of Madras, under the promise that they would be very serviceable to the furtherance of the interests of the Society, and we hope that such admissions will realise the anticipations formed of them.

FEDERATIONS.

During the year of report there were several Federation meetings in various parts of India; (1) Gujrat, (2) Cuddalore, (3) Maḍura Ramnad and (4) Ṭiruvannamalai (5) Mahārāṣhtra (6) North-Western. There is a remarkably happy fellowship of Theosophical lodges in the lodges of Southern India. Every year there are two or three such spiritual and social gatherings there and all brothers interchange their views on various subjects with a view to bring in their lodges into a solid whole. Every Federation is an

augury of a happy future for the Theosophical Society and it should always be promoted and multiplied wherever there is a possibility of forming one.

SOME ACTIVE LODGES.

Some of the lodges have kept a record of activity throughout the year, keeping themselves closely in touch with the Headquarters. I must mention here those of Karachi, Quetta and Cawnpore, where there was much solid work in the shape of propaganda and other movements to keep the public sufficiently awake to the Gospel of Theosophy. Bros. Arathoon and Jotendranāṭh Bahaduri have left no stone unturned to make Cawnpore a centre of theosophic activity.

CONCLUSION.

One more year in the eternal march of Time has been added to the existence of the Indian Section; once more we have come together to manifest on the physical plane our inmost aspirations of Brotherhood to realise which our Society exists. Before the advent of the Theosophical Society there were many bodies of men making Brotherhood the glorious goal of Humanity, which also forms the *sine qua non* of our teachings. There have been societies in our time and in the ages gone by where there is much importance attached to the study of various religions with an eye to ecclecticism and toleration, but no society has ever called upon its members, except in some of the old schools of mysticism in ancient Greece and Egypt, to develop the powers latent in man, in order that materialism may be checked and the God in every human heart may be evolved for the glory of humanity. Each member in the Theosophical Society who practically comes to know his own God within himself, becomes a beacon light of spiritual regeneration. The duty of each member is to prove to himself and to the world at large the immanence of God and the solidarity of the human race which is the first duty of the Theosophical Society. For that, the Society lives, and for that only its members are pledged at the bar of God and their own conscience.

BENARES,
Dated the 23rd Dec. 1911.

JEHANGIR SORABJI,
General Secretary,
Indian Section T. S.

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THEOSOPHY IN INDIA.

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THE THEOSOPHICAL SOCIETY AND THE ORDER OF THE STAR IN THE EAST.

DURING the last few weeks, I have received many communications from various quarters of India, including Adyar, and also from different places in Great Britain and Europe—communications of enquiry, of doubt, of suspicion, of condemnation, of urging to official action, regarding what many people are beginning to describe briefly as 'neo-theosophy', *viz.*, all that strongly propagandist literature and activity which centres round the expressions 'The coming Christ', 'Alcyone', and 'The Order of the Star in the East.'

It is an open secret now that there is running all through the T. S. at present, and has been running for over a year with cumulative volume and strength, an under-current of talk and discussion and controversy on this subject, all leading to an undesirable yet growing tension of feeling and unhealthy excitement between the open and vigorous propagandists of 'neo-theosophy' and the so far silent dissenters, who have been looking upon this new propaganda with disquietude. To prevent this current from boring downwards into the foundations of the T. S. and causing another of our unfortunate 'shakings' of the whole superstructure, some one has to take the trouble, perhaps the odium, of diverting that current upwards and outwards into the open air and sunshine, so that its forces might expend themselves in healthier channels.

The man who, in an unfortunate moment, allowed himself to be impressed into office by his good friends is naturally expected to take that trouble—or odium !

For an illustration of the thoughts and feelings of these dissenters, I will quote from a letter from Reigate, England. After referring to certain complaints of an aggressively and exclusively Christian propaganda within the German T. S., the letter goes on:

"...The first attempt to impose the personal and formal elements on our Universal Brotherhood was when we were told that the T. S. was to change its neutrality—for a partisan attitude to a prophesied avaṭār. Things have come to a crisis with the President's letter in the January *Vāhan.* She there announces that the T. S. is to serve as herald to this avaṭār she has foretold, and is to be charged with a dogmatic message about his coming. If the President violates our neutrality with pulling the T. S. from its position about being without distinction of creed (i.e. accepting all but favoring none) can other members be blamed when they become aggressive in turn?

"Now I am not denying the right *of a league* to welcome any teacher Mrs. Besant believes to be at hand. But such a league... has become...discord-breeding *because* it is not kept subordinate to our main impersonal neutrality. If this dogma of the second advent had been kept as a *private* league within the T. S., there would have been no hardship; it would have ranked among the other creeds we shelter. But when the President so violates our neutrality as to make the T. S. a mere mouthpiece of this message of the New Religion ("charged with this message") you cannot wonder if aggression breeds aggression.

"There is a determined and deliberate attempt..... to make the personal dominate the impersonal. In her 'Information for Enquirers' which Mrs. Besant wrote, and still prints in her official magazine, we would seem to be a free Society. Truth, she says, is not to be a 'dogma imposed by authority'. Yet, as I have just pointed out, the dogma of the second advent she is trying with all her power to impose upon us *en masse*, upon the T.S. as a whole. Mr. Leadbeater......in his 'Attitude for the Enquirer,' (*Adyar Bulletin*, February, 1911) says:

"'It would be quite useless for a man to exchange blind faith in orthodox Christianity for a similar blind faith in those who happened to be writing or speaking on Theosophy......To say

'Thus saith Mme Blavatsky' or 'Thus saith Mrs. Besant' is after all only a small advance (?!) on saying 'Thus saith St. Paul'.

"This was the old regime. But the Adyar Album supersedes that. In it, he tells us to obey Mrs. Besant much as we hope to obey God Almighty—even more so, since we may seek to understand Him, but that is superfluous in the other case! I will quote literally: 'Think how watchful you should be to miss no hint which falls from her lips; to carry out exactly whatever instructions she may give you......There will be times when you cannot understand her motives......but whether you understand or not, you will be wise to follow her implicitly.' This is the new regime. Personal dominion to replace the old individual responsibility and freedom......."

Letters like these prove that an impression has been created by the recent utterances of the P. T. S. and some other F. T. S's, to the effect that the P. T. S. is trying might and main to narrow down the T. S. to a belief in a person and is therefore acting *ultra vires*, against the published objects and rules and constitution of the T. S. It seems to me right and proper that such an impression should be removed as early as possible.

I therefore wish to place upon record here my own conviction as a Councillor of the T. S. and as Councillor and General Secretary of the Indian Section of the T. S., for this year, and as a member and servant of the T. S. for the past twenty-seven years, that the Order of the Star in the East, or any belief connected with it or in any coming Christ or Alcyone, and much more so any such belief as is embodied in the fantastically extravagant words of the *Adyar Album* (which words, surely, could not have been published with the knowledge of Mrs. Besant) is *no more an integral or essential part of the T. S. and its constitution* than the Benāres Central Hinḍū College, or the Delhi and Maḍura Girls' Schools or the Ceylon Buḍḍhist Colleges and Schools, or the Madras Panchama Schools, or any Co-Masonry Lodge, or any of the other thousand and one local and special activities in which individual members or lodges may be and are interested. They are all the bye-products, the epi-phenomena, of the life of the parent tree, which time will prove to be either healthy flower and fruit or unhealthy excrescences.

When a great army is on the march, it has always a camp-following, some good, some bad ; when a great engineering work is started, subsidiary activities invariably spring up all around, some ministering to the healthy, others to the unhealthy, needs of the workers engaged in the main work. Time shows which is which, conclusively—while *ad interim* discussion on the basis of past experience helps to maintain some degree of check on those tendencies whose merits are doubtful, to say the least. So must it be with the many activities which spring out of the loins of the parent T. S. But in the meanwhile, the distinction between the main work and offshoots is unmistakeably clear.

If anything that Mrs. Annie Besant, P. T. S., has said or written or done, in her own eager personal advocacy of the O. S. E. and its connected beliefs, has led members to believe that she wishes to identify the T. S. with the O. S. E.—then I am sure that on realising that this is the case, she will be the first to regret it and to endorse as P. T. S. the technical accuracy of what I have said above as to the entire independence and freedom of the T. S. of and from any person-cult she may be interested in as a private person ; and will also agree that while she, not as P. T. S. but as A. B., has the right of preaching the O. S. E., the Reigate member or any other, not as F. T. S. but in his own proper name, has a similar and equal right to preach any other cult he personally approves of. For, obviously, agreeing to differ cannot mean that one party should differ loudly and the other only in silence.

For myself, I have grave doubts as to the constitutional propriety of the pushing of any *person*-cult in any official journals of the T. S., unless perhaps the pages of those journals are freely thrown open to the advocates of other person-cults and to holders of opposing or dissenting views, and, at the same time, the dominant note is maintained in terms of the all-inclusive triple-objects of the T. S. For if only one person-cult is pushed vigorously, then the inevitable consequence is, as I have had occasion to say elsewhere also in this month's issue, that by unavoidable implication, if not also in explicit words, all other cults and views are slighted and belittled.

It is obviously impossible to lay down in precise words where

the official duty of reserve and self-restraint ends and the private right of free ventilation of opinion begins. Tact, good sense, discretion, expediency—these undefinable things are the foundations of all the most definite laws and rules and of their successful working. But that very vigorous assertions of the overwhelming merits of particular persons, and personalities generally, are always in danger of crossing the boundary line—is a sound psychological teaching. The person who is 'loud' in his clothes or his bearing, even when he may be 'silent' in voice, is all the time jarring the 'subtle bodies' of others. How much more so when *not* silent! That even the best-intentioned of us may, quite unwittingly, be led beyond official bounds into thus hurting others, in impassioned advocacy of a person-cult may be illustrated by a couple of instances.

I know that some members between whom and Mrs. Besant the friendliest relations have existed for long years, have read with considerable surprise and pain and regret, as coming from the pen of the P. T. S., at page 162 of the *Theosophist* for November, 1911, the words dooming Benāres to the fate of Jerusalem if that ancient town should fail to offer 'welcome' to some particular person that she believes in—a possible coming Christ or an as yet all un-proven lad—that ancient town which 200 millions lovingly believe to be beloved of Vishva-nāṭha, the Lord of the World; the town where Buḍḍha and Shaṅkara and Mahāvira Jina and perhaps (as vague mystic traditions say) Jesus and the Great Prophet also, to mention no other names, came to receive inspiration; where Tulasi and Sūr and Kabir, loved of Hinḍū and Musalmān alike, made their home; the morning glory of which, *subh-i-Banāras*, has been sung by Musalmān poets; which even in the present degenerate days is still the chief centre of ancient Samskṛṭ learning; which founded and built up the Indian Section of the T. S.; which evolved the idea of the Central Hinḍū College and of the fundamental outlines of the Sanāṭana Ḍharma Text-Books—the models for the Universal Religion Text-Books—and secured Mrs. Besant's advocacy for them; which made the Indian work of Mrs. Besant possible; on which are yet centred to-day the hopes of earnest, self-sacrificing, theosophist and non-theosophist Hinḍūs, of reconstructing a newly liberalised, vitalised and spiritualised

Hinduism by expanding the C. H. C. into a great University! If Benāres is doomed at all, it will be for other reasons than the non-acceptance of a particular person-cult; and, in any case, it can take to itself the consolation that no person and no person-cult, and no town, and not even the whole earth or the sun itself is eternal!

These friends have been almost equally grieved to find coming from her, the words of her Presidential letter (p. 320 of *Theosophy in India*, for Dec., 1911, or *Vāhan* for January, 1912) regarding the 'shaking' out of the 'feebler members' and the clogging of the T. S. 'by a large number of half-hearted adherents'—all with an immediate reference to 'Alcyone' as a new young 'Initiate of the White Brotherhood' and to the T. S. becoming 'the Herald of a World-Teacher's coming.' These friends consider that, to say the least, the words are infelicitous, as they may, not altogether groundlessly, be regarded as conveying the suggestion that members of feeble credulity and half-hearted belief in the new cult have been or should be shaken out of the T. S. by the simple device of the whole-hearted believers therein pushing the cult strongly against them, and that the T. S. should henceforth substitute for its vague triple-objects, the precise and clear-cut beliefs in a 'coming Christ' and 'Alcyone.'

While I feel, with these friends, that the words *are* capable of such disquieting interpretation, yet I have every hope that Mrs. Besant did not intend them to convey any such unhappy impression; for she has often and often declared the utter neutrality of the T. S. in respect of creeds. Even so recently as July, 1911, in her address at the convention of the T. S. in England and Wales, she said: ......"The safety of our Society lies in the freedom of its thought and the fullness of the expression of that thought. I see from time to time a tendency among our most earnest workers to lay down certain lines of thinking which they say people ought to follow. Now no one has a right to dictate to another how he shall think, or along what lines he shall speak...... There is *nothing* which we are bound to accept in the T. S. except its Three Objects, and sometimes people forget that......"

I myself humbly believe that the very amorphousness of the objects of the T. S. is the guarantee of its vital elasticity and

growth ; that a precise definition into a cut-and-dry *credo* would mean its ossification and death ; and that the mission of the T. S. is (1) to harmonise, (2) to rationalise, and (3) to broaden the *existing* religions by means of the pursuit of its three objects respectively, and gradually to enable them, of their own free-will and intelligent consent, to merge into a Universal Religion, in the persons of the most advanced of each religion first, and then of the less advanced by means of those. If this view be at all just then it follows that the larger the numbers of the members drawn from *all* faiths, even if 'feeble' or 'half-hearted, the greater and firmer and more numerous the bonds established between all the religions. And I therefore, with all due deference, deprecate the policy of shaking out the 'feeble' and 'half-hearted,' by means of the excessive pushing of a person-cult.

To my great regret, I have had very little opportunity for studying the details of history, therefore I am exceedingly diffident in making statements about historical matters, and speak very greatly subject to correction. Yet, from what I have been able to gather, it seems to me that world-conditions were rather different, when the existing religions, whose beginnings are known, were founded, from what they are to-day ; and the parallels and analogies sought to be drawn and established, do not work out satisfactorily. The Buḍḍha and the Jina appealed to a class of people who were suffering from decadence of the old religion and from political turmoil and had no widespread science and philosophy ; and yet they came without any preparation of the nature of mere strenuous declamations by any band of men, beforehand. Jesus Christ also appealed to a class of people who were suffering from decadence of their old religion and from political confusion and had no widespread science and philosophy ; and he too came without any *such* preparation for long years beforehand by any bands of men. Yet in these cases such preparation might well be thought to have been more needed. The great Prophet Muhammad appealed to a people who had practically no religion of any kind and no political and social order, who were sunk in barbarism, practically, what to say of their ignorance of science and philosophy. World-conditions to-day are very different : widespread civilisation and literacy, high devel-

opment of science and art and commercial industry, a fair amount of philosophical thought in great seats of learning as well as in popular literature—all requiring only to be permeated by Āṭma-viḍyā, in order to be freed of the opposite and evil elements, of militarism, of sensuousness, of too much worldliness and over-reaching competition, which threaten to overturn modern civilisation by excess. For such permeation, by Aṭma-viḍyā, of the nations of the earth, H. P. B. appealed to the thoughtful, the educated, with her *Secret Doctrine*—it being a well-established rule that for *reform* it is best to begin with the head, the thinkers, while for *revolution* and turning upside down it may be correct to begin with the hands and feet, the workers. She seems to have thought the best preparation for the spread of the Universal Religion was a host of small teachers—I am not aware of any statement by her about the near advent of a 'world-teacher' in the sense in which that expression is being freely used now-a-days; and accordingly under her advice many members began humbly to endeavor to fit themselves, by study and otherwise, to help and teach others even more ignorant than they were themselves. The chapter on "The future of the T. S." in her *Key to Theosophy* deserves to be reperused by members at this time.

But, of course, it is obvious that if any great teacher or world-teacher should appear and *prove himself* to be such by words and deeds, then all thoughtful and earnest-minded people would be only too happy to follow his guidance. I yield to none in the intensity of desire and the earnestness of prayer that such a world-teacher, or indeed many such world-teachers, should come—for the need of the world is sore for all and any who can help to turn the scale in favor of the forces of peace and co-operation, and against the forces of competition and disruption, which are pressing each other hard at the present day all over the world. But the desire and the prayer are one thing, and positive belief without proof that any one *is* such an one—is quite another thing. I, for one, therefore must wait for proof, unsatisfied by mere proclamation and assertion, holding my judgment in suspense. And in the meanwhile, I would repeat, with the greatest deference to all concerned, that a too vigorous and wholly proofless assertion of the all-surpassing merits of any one person is to deprecated, for it tends

unavoidably to provoke the proverbially 'odious' and invidious comparisons and to repel many who were otherwise sympathetic at least, even though it might perhaps attract strongly into a closer body, for the time being, a comparative few ; all which retards the *all-embracing*, *all-gathering* mission of the T. S.

I do not deny—who am I that I should dare to deny—the possible utility of the O. S E. for a certain type or stage of mind. What I venture to do is only respectfully to suggest to the older propagandists thereof to follow the indication of the *Bhagavaḍ-Gīṭā* (xii-10), *viz.* to put the easier way, of leaning on another person, before only the younger and the feebler and to expect from the older and the stronger to stand on their own feet. The venerable Esop's fable wherein Hercules advices the cartman to put his own shoulder to the wheel and not merely shout for him—instructs us to the same effect, in different setting. It may be that 'thousands' have enrolled themselves as members of the O. S. E. But what are only thousands believing strongly in a person ? Hundreds of sects to-day number hundreds of thousands each. What we want is the leaven of Āṭma-Viḍyā, the Universal Scientific Religion of Spirit-Matter, spreading through the millions of the many nations and religions, by means of thousands of thoughtful and educated *F. T. S.'s* of each religion. I would submit therefore that only those who are not yet ready to become F. T. S.'s should become M. O. S. E.'s ; and that the P. T. S., even if working for the O. S. E., should perennially make it clear that the T. S. with its three impersonal objects is the older and the more important body, and is her *first* charge and *prime* care.

If the notion should get abroad, rightly or wrongly, that she wishes to supersede the T. S. by the O. S. E., then I fear much—judging on the data supplied by my very limited vision which relies helplessly on the spectacles of the law of analogy and suchlike general principles—that the work will suffer in the end and the cause of the sun of Āṭman, the Self of all, the cause of Universal Religion, will be drowned again for the time being in the ocean-flood of the person-cult ; for the self-reliant will keep away, and the other-reliant will gather largely to make a new personal religion ; or even if the others come and become converts to other-reliance, then too the cause of Theosophy will

have suffered and the *growth* of human souls—which is perhaps undisputedly from other-reliance to Self reliance—will be delayed. An ' Order' which imposes no financial responsibilities, demands no serious study, has no rules and no conditions beyond acceptance of a printed card, and offers a pretty ornament for wearing on the chest, may not unnaturally attract large numbers of the young. But is it the best that they can have and assimilate? The virtues that are sought to be educed by the printed card of the O. S. E. are quite good enough to be cultivated for their own sake, or for the sake of the living fathers and mothers and brothers and sisters—at least as much as for that of a possible coming world-teacher. Also, the premature arousing of a highly emotional and *exalté* condition in the young, especially in India, is likely to interfere with their due intellectual growth and might possibly lead to other unfortunate consequences besides—consequences known to all students and observers of the past and current history of 'personal' religions and sects; for a high surge of even devotional emotion, if not kept steadily directed upwards, by matured knowledge, experience and wisdom, tends to run downwards to the lower pole of the human magnet and breed the most unhappy sex-degenerations.

I may be greatly mistaken, and blinded by my preconceived notions of the best ways of working, which are, quite likely, unpractical and impossible—but I have often felt latterly that the energies of the T. S. as a body were being rather frittered away in too many side-activities of minor importance, (Golden Chain, Leagues of Service, Sons and Daughters of India, Order of the Rising Sun, Order of the Star in the East, etc., succeeding and mostly replacing one another with great rapidity), instead of being concentrated one-pointedly in a carefully thought out and well organised plan of definite and progressive work under each of the three objects; and I cannot help fearing that the O. S. E. movement, instead of being a help to a particular type of mind, for which it should undoubtedly be a help, might divert away into less useful channels the powers of the other type which is capable of maturer and more substantial work.

None would be happier than I to find myself wholly mistaken and all my fears groundless! Yet, after all, is it or

is it not true that Ātma-viḍyā, God-wisdom, Theosophy, is the *End*; and all possible teachers of it, of the past, the present, and the future, but the *means* to it? And if it is so, then should not all of us, and especially the office-bearers of the T. S., take unceasing care that we do not, wittingly or unwittingly, help to make the End the means, and the means the End?

All the Scriptures of all the nations of all times and all climes repeat the one teaching 'Know Thy Self,' 'Seek and find the God *within*,' 'None else compels,' 'Within yourselves deliverance must be found.'

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बंधुरात्मैव रिपुरात्मनः ॥

Bhagavad-Gīṭā (vi—5.)

The lost religions of Assyria, Chaldea, Egypt, Mexico, Peru said it. The living religions of the Manu, the Zoroaster, the Buḍḍha, the Jina, the Āchārya Shankara, the Christ, the Prophet say it. The sages and philosophers from Socrates to Fichte, Hegel and Schopenhaver, but ring changes on the same. In India, the latest great teachers of both Hinḍū and Musalmān have nothing else to say:—

The much studied Saadi says:

نه گم شد که رویش ز دنیا بتافت
که گم گشته خویش را باز یافت

"He was not lost who turned his face away
From worldliness—he found Him-Self that day."

Kabīr sings with his own matchless earnestness and pathos:

मोंकूं कहां तू खोजै बंदे मैं तो तेरे पास ।
हाड़ मांस में हौं मैं नाहीं मैं आतम बिस्वास ॥

"O my soul! beloved bond-slave!
Where and wherefore seekest thou for Me!
Am I not evermore most near to thee?
Not in or of thine own flesh, bone or blood,
Or any others' flesh or blood am I
But in and of the very Faith of Self, Thy-Self, am I!'

And Shāh Bullā, the famous Musalmān faqīr and sage and teacher of the Panjāb, repeats it to the setting of gentle yet most pithy and epigrammatic humor :

> ढूंडनेहार नूं ढूंड खां तूं
> पया परत दे घर दा रस तैं नूं ।
> कित्थे तूं ही न होवे यार सब दा
> फिरे ढूंडता जंगला विच्च जिन्ह नूं ॥

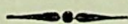
"But do just try to seek the Seeker, Friend !
Too long hast thou sought Him in Other-homes !
It is just possible *Thy-Self* mightst be
The One Beloved Friend of all the world,
Whom thou art chasing madly through the woods !"

And Nānak, the first Guru of the Sikhs, assures us :

> कह नानक बिनु आपा चीन्है
> मिटै न भ्रम की काई ।

"Nānak reiterateth evermore—
Not till the soul shall recognise It-Self,
Shall it the mire of errors wash away ! ".

It seems to me therefore, and I humbly submit it for the careful consideration of the P. T. S. and all office-bearers of the T. S., that all other activities, such as the O. S. E. and Co-masonry etc., should be regarded as only secondary outlets for superfluous energy, and that it is our primary duty to push the work of revitalising within the heart of each living religion the *common truths* of Theosophy by means of the systematic pursuit of the three objects of the T. S., and thereby help on the divine plan of the spontaneous fusing of all those hearts into one.

BHAGAVĀN DĀS,
General Secretary,
Indian Section, T. S.

THEOSOPHY AND ISLAM.

IT has been one of the regrettable lacks of the Indian Section all this while that it counts so few brothers of Islām amongst its members. One of the most important practical benefits of membership of the T. S. is that it brings a person into contact with followers of other creeds on terms not only of mutual tolerance but of respect and sympathy for the faiths of each other and of avoidance of violent pushing of one's own views. And as each member necessarily has relations and friends outside the T. S., this tolerance and respect and sympathy for different faiths gradually spread from him to these others ; and so in a small and slow and quiet but sure way is helped on the work of bringing about peace and good-will between the different religions. Every addition of a Musalmān brother to the membership of the Indian Section must therefore be a matter of special rejoicing to all. And I am very glad therefore to record here that by the laudable exertions of a local member, an "Islāmia Lodge of the T. S.," has been formed in Benāres, with some able and learned Musalmān gentlemen, (Maulvi Muhammad Umar Saheb being President, and Maulvi Muhammad Khalil Sahab, Secretary) who will make Sūfism their special study. We heartily congratulate the Indian Section on the growth of this new branch on the parent stem, and strongly hope that before long it will bear valuable fruit in the shape of much needed Sūfi additions to theosophical literature.

In this connection it seems to me desirable to print the following letter from a Musalmān gentleman, which he has sent to me through the local worker above referred to, in order to give an opportunity for a renewed public and 'official' assurance and statement on the point. This gentleman, who wishes that his name may not be disclosed, has not yet joined the Islāmia Lodge. I trust that the statement, to be made below, after his letter, will enable him to join it and to give to the whole of the Indian Section, later on, the benefit of his valuable inner experiences and his independent studies.

"Yesterday on my return home I again gave my fullest consi-

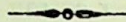
deration to the question whether I am in a position to sign the Application Form of the Theosophical Society and undertake to abide by its Rules. I am sorry to say that, although I am much in sympathy with the declared objects of the Society, I do not see my way to get myself enrolled as one of its members, much less to be its Secretary. I realize full well that Theosophy—noble and expansive as it is in all its aims and objects—has not the slightest connection whatever with one's religious beliefs and is, indeed, far above all ecclesiastical prejudices and the dogmatic teachings of any given sect or creed. It is, however, much to be regretted that the so-called Theosophical Society constituted as it is at present—at least such is the general impression—is regarded in a much narrower sense. It does not cover the entire range of Theosophy as it professes to do, but *is confined solely to the spiritual beliefs and aspirations of a particular school of Theosophy headed by Mrs. Annie Besant.* This may be a matter of pure accident and it may be urged that such were not the wishes of the original promoters of the movement; but nevertheless it is a fact......It is no secret that the belief in the reincarnation of the soul and the well-known theory of Karma are the basic principles of the present theosophical movement and the whole superstructure of spiritual development is built upon them. These two doctrines are regarded as the most valuable possessions of the Theosophical Society and their connection with the latter is so indissoluble that a Theosophical Society without such doctrines would be a misnomer. I need not tell you that these doctrines not only militate against the canons of Islāmic faith and are subversive of all its cherished ideals as to the Divine Grace, Salvation, Life hereafter etc., but are also diametrically opposed *to the particular Order of Sūfism to which I belong.* You can well imagine what a storm of opposition I shall invite by entering the fold of the Theosophical Society. It may be a weakness in me, but it is a weakness which I do not feel I am powerful enough to overcome. Besides this you know *I am entirely in the hands of a Master* and owe all allegiance to him. *How can I place myself under the guidance of another spiritual leader?* These are the rudimentary principles of Theosophy which you know better than I do. I am, however, ready to be a member

of *an independent Society* and would deem it an honor to contribute my mite to it. I have addressed you rather a long letter owing to a desire on my part to make a clean breast of the matter so that there may be no misunderstanding as to my motive. Hoping to be excused for the trouble, etc."

With reference to this letter, I assure the writer that belief in the doctrines of karma and reincarnation is *by no means* an essential condition to membership of the T. S.; that though a great many members do as a fact believe in them, yet there are some who are complete agnostics on the point; and that while some members may, no doubt, regard Mrs. Annie Besant as their spiritual guide or *guru* or *murshiḍ*, and many more look upon her with a certain amount of respect for that portion of the work done by her which seems to them good, yet, a great many—unless I am much mistaken, the majority—of the members of the T. S. do not regard her as their *guru* and *murshiḍ*. I, for one, while I no doubt honor and regard her as a mother or an elder sister, have never looked upon her as my guru any more than she has looked upon me as her guru; and on many points of belief or lines of work she and I differ greatly—and agree to differ. The only condition of membership of the T. S. is acceptance of the three published objects. Beyond that, beliefs are perfectly free.

Mrs. Besant has herself freely changed her views from time to time, especially as regards the value of various living or dead persons as spiritual guides, helpers and teachers; there are members of all creeds and almost all sects already within it, each regarding the founder of that sect or creed as the most helpful to him; there are members in it who hold that such recent or living workers as Swāmi Ḍayānanḍa Saraswaṭī, or Swāmī Vivekānanḍa or Swāmi Rāma Ṭīrṭha, or the present head of the Bahāī sect, or the heads of various recent American sects, have been or are the greatest helpers of mankind, as Mrs. Besant has for sometime now been advocating that a coming Christ will be such. Each and every member of the T. S. then has a perfect right to his views and, it would seem, to advocate them also, but in a mild way, so far as he can do so without hurting the feelings of any other brother within the T. S. As to where reasonable advocacy ends and fanaticism begins, where mutual benefit by exchange of know-

ledge ends and mutual harm by self-assertion begins—that must be left to the good sense, and observation of the actual effect upon each others' feelings, of the members concerned. But one thing is fairly clear—any very vehement advocacy of any particular view and especially of any *person*-cult is very likely to tread on the toes of others — by emphasising of personalities and by the inevitable implication that other persons honored by others are not deserving of the same honor as one's own ideal ; and hence all such excessive advocacy is likely to retard the work of establishing peace and goodwill amongst the various living religions. Differences of opinion as to doctrines such as karma and reincarnation do not cause serious disagreement so long as the people concerned are willing 'to do as they would be done by ' in the immediate present.

BHAGAVĀN ḌĀS,
Gen. Sec., I. S., T. S.

INTER-SECTIONAL GREETINGS.

I take this opportunity of publicly offering my sincere thanks to D. Graham Pole, Esq , the General Secretary of the Scottish Section of the T. S., for the very kind and encouraging words of appreciation in which he refers to me as the new General Secretary of the Indian Section, in his sectional magazine, *Theosophy in Scotland* for February 1912.

I would also record my gratitude for similar words of encouragement and kindness from Monsieur Jean Delville, the General Secretary for Belgium, written in a letter to me, wherein he also says—and I hasten to comply with his wish most eagerly and gladly—" Kindly convey to our eastern brethren the sincerest expression of our fraternal good will ".

BHAGAVĀN ḌĀS.

OFFICIAL INFORMATION.

At the meeting of the Indian Convention, on 28th December, 1911, the following members were appointed Councillors of the Indian Section for the year 1912 :

1.	K. Nārāyaṇa Swāmi Iyer, Esq. ...	... Benāres
2.	Bābū Bhagavān Ḍās, M. A. ...	... "
3.	Miss Francesca Arundale ...	... "
4.	Paṇḍiṭ Chedā Lāl, B. A. ...	... "
5.	Professor J. N. Unwāllā, M. A. ...	... "
6.	Miss K. Browning, M. A. ...	... Lāhore
7.	Miss A. J. Willson	... Benāres
8.	Dr. Edal Behram	Nanpārā, Surāt
9.	Bābū Hirenḍra Nāṭh Ḍaṭṭa, M. A., B. L., Attorney, 139, Cornwallis Street	... Calcutta
10.	Rai Bāhādūr Purnenḍū Naraiaṇa Sinha M.A., B.L., K-i-H.	... Bankipur
11.	Bābū Srish Chanḍra Basū, Rai Bāhādūr, Sub-Judge	... Benāres
12.	T. Rāma Chanḍra Rao, Esq., B. A., B. L., Theosophical Society ...	Adyar, Madras
13.	Bābū Raghūnāṭh Ḍās, Director of Education, Sangrur, Jhind State ...	... Panjab
14.	K. S. Chanḍrashekhar Iyer, Esq., Judge, High Court	... Bangalore
15.	Panḍa Baijnāṭh, Extra Asst. Commr.	... Bhanḍara, C.P.
16.	M. Mahdi Hussein Saheb, Deputy Collector	... Ṭrichinopoly
17.	A. Schwarz, Esq., Theosophical Society	Adyar, Madras
18.	Dewan Bāhāḍūr T. Sadasiva Iyer, Judge, High Court	... Madras
19.	V. C. Sheshāchārī, Esq., High Court Vakil,	Mylapore, Madras
20.	Fardunji Dadachanji, Esq., M.A., LL.B., Attorney	... Bombay
21.	G. B. Vaiḍya, Esq., c/o Vaiḍya Brothers, Kalbāḍevi Road	... Do.
22.	P. K. Telang, Esq., M. A., LL. B. ...	... Benāres
23.	A. Ranga Swāmi Aiyar, Esq., High Court, Vakil	... Madura

24. V. V. S. Avaḍhani, Esq., Sub-Judge ... Vizagapatam
25. G. S. Arundale, Esq., M. A., LL. B. ... Benāres
26. Bābū Priyānāṭh Mukherji, Inspector-General of Registration ... ... Calcutta
27. Rai Bāhādūr Shyamsūnḍar Lāl, C. I. E., Senior Member of the Council, ... Gwalior
28. Seth Dharamsey Morārji Gokūlḍās, Chinabag, Bombay

At the meeting of the Council of the Indian Section, on 28th December 1912, Mr. Jehangir Sorabji resigned the General Secretaryship with effect from 1st January 1912; the Council recorded its deep gratitude to him for bearing the burden of office for three years and appointed Mr. Bhagavān Ḍās in his place. They also appointed Mr. K. Narāyaṇa Swāmi Iyer to be Joint General Secretary; resolved that Mr. Bhagavān Ḍās should represent the Indian Council on the General Council of the T. S.; and appointed an Executive Committee consisting of the two Secretaries and Miss F. Arundale, Miss A. J. Willson, Mr. J. N. Unwalla, Pt. Cheḍa Lāl and Mr. P. K. Telang, to help in the administration of the affairs of the Section.

At the adjourned meeting of the 29th December 1912, the Indian Council resolved: (1) That the Secretaries should take definite measures for the encouragement of vernacular propaganda; (2) That a special meeting should be held for the purpose in the Convention week in future; (3) "That for purposes of Registration in the Chronological Register of Members of the Indian Section, and of Sectional voting, the name of each member be entered only once; and for purposes of distribution of *Theosophy in India* and of realisation of Annual Dues, it be registered under the Branch Lodge through which he pays the Annual Dues".

At the adjourned meeting of the 30th December, 1911, the Council (1) passed the Budget for the year, as annexed; and (2) decided to recommend to the General Council a proposal as below:—

"Bābū Hirenḍranāṭh Ḍaṭṭa brought forward a proposal as below, *viz*, That this Council should recommend to the General Council of the T. S. for consideration, that the Rules of the T. S. be amended on the following lines:—(1) Article 9 be altered so as to read 'The President shall hold office for life, unless removed by

a two-thirds vote of the whole Society.' (2) Article 10 be amended thus, 'On the death, resignation, or removal of the President, his successor (the rest of the article to stand as now).' Then add at the end of this article: 'A vote removing the President shall be taken in the same way at the requisition of not less than five National Societies, addressed to the Recording Secretary at any time after the expiry of seven years after the election of the President or the taking of such vote whichever event may first happen.'

Mr. H. N. Ḍaṭṭa explained, as the reason for making the proposal, that it would save the trouble of a general election every seven years, the first septennium of the present President's tenure of office expiring some two years' hence.

Rai Bāhādūr Shyamsūndar Lāl proposed, as an amendment that the recommendation to the General Council of the T. S. be that the following only be added to the existing Rule 9 of the Rules of the Theosophical Society, and no other change be made, *viz*, :— 'Provided that the present President, Mrs. Annie Besant, shall hold office for life.'

In the absence of previous notice there was not possible a full discussion of the subject, but as far as could be gathered, the pros and cons in the minds of the members present were, on the one side, the saving of the trouble of a general election, and on the other, the advantages of *(a)* periodically bringing home to the minds of the members at large, the sense of active membership, by requiring of them a responsible act of election of their President, and *(b)* of the obtaining, by even a re-elected President, of a new affirmation of general confidence in his conduct of affairs, such as our present President is sure to receive triumphantly.

On the whole question being put to the vote, it was, by a majority, four members not voting, RESOLVED that the amendment proposed by Rai Bahādur Syamsūndār Lāl be recommended to the General Council of the T. S., with the proviso that if it was not approved by the Council, then the original proposal of Brother Hirenḍranāṭh Ḍaṭṭa be taken as this Council's recommendation to the General Council of the T. S. and be considered as such by that Council."

BHAGAVĀN ḌĀS,
Gen. Sec., I. S., T. S.

BUDGET FOR OCT. '11 TO SEPT. '12

RECEIPTS.

Serial Number.	Budget Heads.	Average for the last 3 years.	Estimates for 1910-11.	Actuals for 1910-11.	Estimates for 1911-12.	Remarks.
1	Entrance Fees Unattached	...	...	583 0 0	...	
2	Annual Dues do.	2,702 0 0	7,500 0 0	1,808 2 0	2,300 0 0	
3	Entrance Fees Lodge	...	...	4,503 0 0	5,000 0 0	
4	Annual Dues do.	12,948 0 0	11,000 0 0	7,937 12 0	8,000 0 0	
5	Contribution from Commuted Dues Fund	...	...	456 0 0	456 0 0	
6	Donations :—					
	a. General	525 0 0	2,000 0 0	480 3 0	871 8 0	
	b. Inspection	1,571 0 0	1,500 0 0	778 12 2	800 0 0	
	c. President's Birthday	...	...	21 0 0	25 0 0	
	d. White Lotus Day	...	...	20 0 0	25 0 0	
	e. Convention Charges	...	...	4 6 0	...	
	f. Buildings and Repairs	...	...	70 0 0	50 0 0	
7	Theosophy in India :—					
	a. Subscription			34 8 0		
	b. Sale	239 0 0	200 0 0	2 14 0	200 0 0	
	c. Advertisement			159 4 0		
8	Garden Receipts	96 0 8	100 0 0	130 8 0	130 0 0	
9	Interest	117 0 0	50 0 0	131 14 4	52 8 0	
10	Rent	2,912 0 0	3,000 0 0	3,550 8 6	4,000 0 0	
11	Royalty on H. P. B's Books	617 0 0	500 0 0	912 7 0	600 0 0	
12	Water Rate	128 0 0	100 0 0	160 0 0	425 0 0	
13	Miscellaneous Receipts	64 0 0	50 0 0	76 14 2	75 0 0	
14	Convention Receipts	...	...	...	2,500 0 0	
	Total ...	...	26,000 0 0	21,821 1 2	26,110 0 0	
	Deficit for 1910-1911 debited to General Fund Capital	...	...	881 4 11	...	
	GRAND TOTAL ...	...	26,000 0 0	22,702 6 1	26,11[illegible]	

BUDGET FOR OCT. '11 TO SEPT. '12

EXPENDITURE.

Serial Number.	Budget Heads.	Average for the last three years.	Estimates for 1910–11.	Actuals for 1910–11.	Estimates for 1911–12.	Remarks.
1	Establishment					
	a. Office ...	2,330 0 0	2,800 0 0	2,495 13 3	2,400 0 0	
	b. Inspection ...	2,350 0 0	3,500 0 0	3,270 0 0	3,500 0 0	
	c. Servants ...	496 0 0	900 0 0	563 0 4	600 0 0	
	d. Garden ...	552 0 0	700 0 0	692 12 0	700 0 0	
2	Theosophy in India					
	a. Postage &c.	986 0 0	1,200 0 0	1,182 14 9	1,200 0 0	
	b. Printing Charges	3,337 0 0	3 400 0 0	2,533 15 0	3,000 0 0	
3	Vernacular Propaganda	1,179 0 0	1,500 0 0	1 179 0 0	1,700 0 0	
4	Travelling ...	1,475 0 0	2,300 0 0	1,586 2 8	2,000 0 0	
5	Printing, Stationery and Stamps	1,409 0 0	1,000 0 0	733 9 6	900 0 0	
6	Furniture	1,677 0 0	500 0 0	108 0 7	300 0 0	
7	Contribution to Adyar Head Quarters ...	2,598 0 0	2,500 0 0	2,400 0 0	2,500 0 0	
8	Do. Central Hindū College	600 0 0	600 0 0	600 0 0	300 0 0	
9	Do. C. H. C. Girls' School	300 0 0	300 0 0	300 0 0	300 0 0	
10	Library ...	373 0 0	500 0 0	408 10 3	100 0 0	
11	White Lotus Day	46 0 0	50 0 0	40 14 0	50 0 0	
12	Miscellaneous ...	534 0 0	600 0 0	660 15 0	500 0 0	
13	Medical Charges	214 0 0	100 0 0	92 2 3	60 0 0	
14	President's Birthday Celebrations	153 0 0	100 0 0	69 6 0	50 0 0	
15	Rates and Taxes	301 0 0	350 0 0	352 12 0	450 0 0	
16	Convention Charges	1,546 0 0	100 0 0	75 0 0	3,500 0 0	
17	Buildings and Repairs	3,680 0 0	3,000 0 0	3,357 6 6	2,000 0 0	
	TOTAL ...	...	26,000 0 0	22,702 6 1	26,110 0 0	

List of Office-bearers appointed by the Executive Committee of the Indian Section T. S. for 1912.

Provincial Secretaries.

1.	T. Rāmachanḍra Row, Esq. B. A., B. L., (Adyar, Madras)	Madras Presy. & Hyderabad (Deccan)
2.	Hirenḍranāṭh Ḍaṭṭa, Esq., M. A., B. L., (139, Cornwallis Street, Calcutta)	Bengal
3.	Rai B. Pūrnenḍū Nārayan Sinha, M. A., B. L., K-i-H. (Bankipore)	Behar
4.	Dr. D. J. Edal Behram (Surat) and G. B. Vaidya, Esq.	Bombay
5.	Panda Baijnāṭh, Esq., (E. A. C., Bhandara)	C. P.
6.	Raghūnāṭh Ḍās, Esq., (Sangrur, Jhind)	Panjab
7.	Umānāṭh Ghosāl, Esq., (Theo. Soc., Benares)	U. P.

Asstt. Provincial Secretaries

1.	T. S. Lakshmī Nārayaṇa Aiyar, Esq., (Adyar, Madras.)	Madras Presy.
2.	Ayodhya Ḍās, Esq., (Bar-at-law, Gorakhpur)	U. P.

Theosophical Lecturer.

Miss. K. Browning, M. A. (Lahore) — Panjab

All India Helper.

M. D. Panday, Esq. (T. S., Benares)

All-India Inspectors.

1. Ernest Wood, Esq.
2. M. H. Hawthorne, Esq.
3. S. N. Rāmaswāmy Aiyar, Esq. (salaried)

Non-official Lecturers.

1. F. T. Brooks, Esq.
2. Paṇḍiṭ Bhawāni Shānkar.

Inspectors.

Name	Region
Kūladā Prasād Mullik, Esq. B. A. (salaried) Kshettra Nāth Kshanne Esq.	Bengal
Kesho Lāl, Esq. (salaried)	Behar
M. B. Kolhatkār, Esq., B. A., B. L. (salaried, on leave) R. G. Barpute, Esq., B. A.	Bombay
Pandit Bhanū Prasād, B. A. P. L. Vaswani, Esq., B. A.	Hyderabad (Sind)

Inspectors for S. India.

No.	Name	Region
1.	Mr. L. Subbrāmānia Aiyar (salaried)	
2.	„ K. Narahari Shāstri (salaried)	
3.	„ V. Rāma Chandra Naidū	
4.	„ T. A. Gopālaswāmi Naidū	
5.	„ P. Narayana Aiyar	
6.	„ A. Ranga Swāmi Aiyar	
7.	„ A. Nanjundappa	Telugu Dists
8.	„ C. M. Duraswāmi Mudelliar	Telugu Dists
9.	„ C. Rāmayyah	Telugu Dists
10.	„ S. Kallyanarāma Aiyar	West Coast
11.	„ S. Ramier	West Coast
12.	„ B. Rāmūnni Menon	West Coast

Munshi Banke Behari Lāl Sahab, F. T. S. (Retired Deputy Collector, U. P.) who resides on the premises, having kindly undertaken to work as Honorary Assistant Secretary and Treasurer of the Indian Section, has been appointed as such by the Executive Committee.

With reference to the Council's resolution regarding vernacular propaganda, the Executive Committee have (Resolution 6 dated 3rd January 1912) :—

"Resolved that subsidies be given as below during the ensuing year, to the various theosophical vernacular journals

which are supplied free by the publishers to non-English-knowing members of the Indian Section, T. S., *in lieu* of *Theosophy in India*."

1. Tamil Journal (published by Mr. P. Narāyaṇa Iyer, Madura) ... ... Rs. 30 p. m.
2. Canarese (published by Mr. A. Venkatesayya, Mysore) ... ... Rs. 14 p. m.
3. Telugu (published by Mr. C. Rāmayya, Cuddāpāh) ... ... Rs. 18 p. m.
4. Hinḍi (published by Mr. Bishan Sahay, Bankipore) ... ... Rs. 25 p. m.

   (now Mr. Gokulānanḍa Prasād Varma, Bhāgalpur) ... ...
5. Bengali (published by Mr. Hirenḍranāṭh Ḍāṭṭa, Calcutta) ... ... Rs. 15 p. m.
6. Gujerati Journals:—

   (*a*) Jijñāsū (published by Mr. P. H. Mehta, Cambay) ... ... Rs. 5 p. m.

   (*b*) Saṭsang (published by Secretary, Bhavnagar, T. S. ... ... Rs. 5 p. m.
7. Malayalam (published by Mr. M. S. Rāma Iyer, B. A., B. L., Calicut, ... Rs. 8 p. m.
8. Sindi (published by Mr. P. L. Vasvani, Hydrabad-Sind) ... ... Rs. 5 p. m.

The Burmese Branches are arranging to form themselves into a separate Section. Papers are now in the hands of the P. T. S. in Council. On the arrangement being completed the records relating to those Branches will be transferred from Benāres to Burma, with our hearty good wishes for a long and prosperous life to the new Section.

BHAGAVĀN ḌĀS,
Gen. Sec., I. S. T. S.

NOTES AND NEWS,

(BY K. NĀRĀYAṆA SWĀMĪ IYER, JT. GEN. SEC.)

THE *Āṭma-Viḍyā* JOURNAL :—B. Purṇenḍu Nārāyaṇa Sinha of Bankipur writes that the editorship of our subsidised Hinḍi Journal, *Āṭma-Viḍyā*, has passed into the hands of Bro. Gokulānanḍa Prasāḍ Varmā, the well-known Hinḍi writer, and that now it will be published from Bhagalpur. May the journal prove more and more useful in the hands of its new editor.

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LODGE BUILDINGS.

THE CHAPRA LODGE :—It is very gratifying to learn that the Chapra Lodge T. S. has succeeded in erecting a home for itself. The building is a fairly large one with a hall of 48 ft. by 20 ft., a library room and 3 other rooms. We congratulate the Lodge on its success.

BAḌAGARA AND PONĀNI have recently opened their own buildings, the site at the latter place having been given free of cost by a Nambudri Brahman gentleman, Karuvat Parameswaran Nambudri, who takes much interest in Theosophy.

FOUR LODGE BUILDINGS :—Coconada and Chicacole are erecting their own Lodge buildings. In the former place the Lodge has built up to basement level and hopes to complete the building in June or July. At Chicacole our devoted Bro. B. Sivarama Shastri was negotiating for a site when Bro. Padugu Venkataramanna who was then not a member of the T. S. but joined afterwards—heard of it and offered as a free gift a plot of about two acres situated in a fine locality. Preparations are being made for erecting a substantial building under the designation of Maitreyasrama. Mr. B. Sankara Sastri, B. A., B. L., was kind enough to present the library with a collection of Theosophical works worth about Rs 150/- From Mysore we hear of preparations being made at Doddaballapur for erecting a building for the T. S. Lodge there. The President of the Lodge, Bro. Venkataramana Chettiar, has commenced to build it at his own cost—of Rs. 1,000 nearly. It is hoped it will be ready in the month of April. The Amritha Godesvar Lodge, Melakadambur, has also laid the foundation-stone of its own building.

THE NAMAKAL BRANCH OF THE T. S:—The foundation stone

of the Namagiri Lodge building was laid on Sunday the 10th March 1912, when some interesting lectures also were delivered on "The efficacy of the spiritual centres" by Mr. C. Krishna Rau, Mr. K. S. Subramania Sastrier and a concluding speech by Mr. T. Rama Chandra Rao.

* * *

FEDERATIONS.

THE MADURA-RAMNAD FEDERATION:—Composed of the Tamil speaking Lodges in the Districts of the same name was started in 1903. It is composed of 9 lodges situated in the Madura-Ramnad districts (divided into two recently). It is time that Malabar should also wake up and organise its own Federation.

THE TANJORE DISTRICT THEOSOPHICAL CONFERENCE:—The Tanjore Dt. T. S. Conference under the Presidency of Mrs. Sidney Ransom was held on Saturday the 20th, and Sunday the 21st Jany. 1912. After a few remarks by the Secretary, Mr. K. Chidambruada Mudalior, the President of Shiyali Lodge, offered his welcome in choice words on behalf of his own and the Edamanal and Madanam Lodges that co-operated with him. He said, "As far as can be seen Theosophy embodies perhaps the one organised and disinterested effort at discovering and co-ordinating the central ideas of civilised man on Religion, at harmonising and unifying these ideas into a homogeneous whole and adapting them to newer physical and intellectual surroundings. ....To us at the beginning of the Twentieth Century, in the midst and in spite of events that transpire in the everyday world around us, the Poet's Ideal of the Parliament of Man and the Federation of the World certainly seems no more idle dream. Compared with the age of the...great Religions, Theosophy (in its present form of course) is yet in its infancy, and there is no reason to doubt that it has till now lived a healthy and vigorous life and bears every promise of growing up to a mighty manhood......under the all loving care of workers like our worthy President of to-day......... The 2nd day of the conference opened with Mr. T. S. Lakshminarayana Aiyar's instructive discourse on "Shri Krishna's adventures of childhood" from which he drew out esoteric explanations of His many misapprehended and misinterpreted anecdotes.

Then followed the discourse of Mr. Subramania Sastri on " Gurudarsanam ". The Session closed with Mrs. Ransom's lecture on " Mysteries," in which she traced them to the time when they were instituted by the Lords of the Flame who came from Venus in the middle of the 3rd Root Race, and dwelling on the Egyptian and Chaldean Mysteries and Initiation she concluded by exhorting the audience to live lives of pure love and unselfishness. About 120 delegates and 300 visitors attended the sittings throughout.

The history of the federation briefly put is as follows :–The Brahma Viḍyā Lodge, Kumbakonam, had been for sometime arranging for weekly lectures in vernacular. The members shared the work by turns. After each lecture they met at a member's house in a social gathering. This led to a growing solidarity among the members of the Lodge and an improvement in the work of propaganda. The members were invited to out-stations to lecture on theosophical subjects. Many such gatherings were held in the various temples of the city and the surrounding villages. The members of the branches in the adjoining towns began to attend these lectures and finally at the suggestion of Bro. V. Gopalayya Garu in consultation with Rao Bahadur A. Annaswami Tenar, the President of the Vikkadai Lodge, the meeting was converted into a district Theosophical Federation. Thus the tiny seed is growing into a tree of bigger and bigger dimensions.

THE BHAGIRATHI THEOSOPHICAL FEDERATION— held its ninth meeting on Sunday the 11th February 1912 under the Presidency of Bro. Hirendra Nath Datta. The question of starting a Bengali Magazine was taken up but dropped as Bro. Hirendra Nath Datta was contemplating to start one. Then Bro. Manmath Mohan Bose of Madan Mohan Lodge delivered a lecture on " The Ancient wisdom and modern science." Bro. Kshetra Nath Shanne and Bro. Chandra Nath Bagchi were elected as Secretary and Treasurer for the next year. The next meeting of the Federation will be held at Chinsurah Lodge on 17th March 1912.

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THE GAYA LODGE,—The Gaya Lodge has had public lectures from Mr. E. Wood on " The Nature of Religion " " Avaṭāra

and Āvesha," "Yoga and Meditation," and "Death and After" and also Question-meetings and E. S. Meetings, from 3rd Jany. to 7th Jany. 1912. Then in February, Bro. K. Narayana Swami gave the lodge and the public a much appreciated series of lectures on "The Linga of Shiva" "The underlying meaning of the Rāmāyana." "The underlying meaning of the Mahābhārata," "The Puranas," "Shri Krishna and His Lilas," "Man as the temple of God."

THE BANKIPUR LODGE is trying to organise and train *kathaks* for the religious and moral education of the masses. To supply the deficiency of full-time workers to lecture in vernacular B. Kesho Lal has been appointed as salaried Inspector for Behar, Chota Nagpur and neighboring places. Let us hope that he will be able to arouse the Hinḍi speaking public to an appreciation of the high and noble ideals of Theosophy.

T. S. BRANCH, TIRUVĀLUR:—A Gīṭā Samāpti (Gīṭā completion) ceremony was held at this place on 22nd Decr. 1911. The reading of the text with the Samskṛt and English Commentaries of Shankara was commenced at the suggestion of Mr. C. V. Krishnasamy Aiyar. Mr. A. Narayana Vajappaire the Samskṛṭ Paṇḍiṭ of Tiruvālur Board High School read the slokas and commentaries in Samskṛṭ and the English Translation by Mr. V. S. Visvanadhaiyer. Thus the reading has been finished in 2 years and two weeks in the course of 99 readings. The average attendance has been 8. The Lodge is greatly indebted to the Samskṛṭ Paṇḍiṭ for the lessons given by him and to the President who undertook the whole expenditure of the Tanjore Dt. Theo. Conference. Here is a good illustration of how Theosophical lodges can enlist the Services of orthodox Vaiḍika Brāhmaṇas to mutual benefit, the members profiting by the older technical learning and the Paṇḍiṭ seeing newer and more living aspects of the old truths in theosophical literature.

THE ANANTA LODGE, TRIVANDRUM:—Sunday meetings are being held. "Man and His Bodies" is being studied. The extension work of the Lodge building has been begun and is expected to be over in a few months. Sanaṭana Ḍharma classes are being conducted by the members in different centres of the town. Saṭ-kaṭhā-kālakshepams ('passing the time in the study of good subjects') are performed in the Lodge Hall and in other centres also.

AMRITHAGODESWAR LODGE, MELAKADAMBUR:—Present strength 13. No. of meetings during the quarter 22. Average attendance 6. Subjects of study *Vishnu Puranam* (in Tamil) and *The Seven Principles of Man.* 4 public lectures have been delivered by Mr. Ramaswami Sastriar. Nearly 200 poor were fed at the laying of the foundation-stone of the lodge building and a stirring speech delivered by Mr. Ramaswamy Sastriar.

LOTUS LODGE, ALLAHABAD:—" Mr. Brooks delivered a series of 6 lectures on the *Gīṭā*, and one on The Great Illusion. From 1901 to 1904 he was the soul of the theosophical movement here and 3 more branches had sprung up besides the old Prayag T. S. with the energy he infused into the minds of the T. S. members. In course of time since his departure two of these branches had become dormant. and only two remained active. The need began to be felt of at least a third active branch by those members who lived far off from the meeting places of the two active branches. Hence it was arranged that the Lotus Lodge be revived with a redistribution of members between the old and the new branches. M. Govind Prasad, M. A., Vakil, High Court, is the President and Bro. Ramdas Gour, M. A., the original Secretary of the Lodge is the Secretary, and Pt. Madhava Prasāḍ Nagar is the Jt. Secretary, Librarian and Treasurer of the new Lotus Lodge ".

BANGALORE CITY LODGE :—During the quarter ending 31st Dec. 1911 brothers S. N. Ramaswami Iyer, Ernest Wood and K. Narainswami Iyer visited the branch and delivered many useful and interesting lectures, illustrated by magic lantern slides by Mr. Wood. The lodge building has almost approached completion. The No. of members at the end of the quarter is 29.

MADURA THEOSOPHICAL SOCIETY :—Sends us its annual report. The year 1911 the 28th year of the Madura T. S. commenced with 42 members on the rolls, 30 theosophists and 12 sympathisers. Besides T. S. publications Laghu Vāsishtham was expounded by Pt. Sitarama Sastrial. The White Lotus Day was celebrated with the feeding of the poor and the setting apart of a fund for an orphanage. There was ample spiritual and intellectual feast provided for the public in the form of journals, and some 13 tracts were issued under the auspices of the Society. The magic lantern was often used for expositions on Astronomy,

Physiology and the Human Aura. The number of members who have used the library books is 1034 as against 866 of the previous year.

THE BRAHMA VIḌYĀ LODGE, KUMBAKONAM :—The 29th year of the branch opened with 37 members and 12 sympathisers. The White Lotus day was celebrated with feeding the poor and a Hari kathā performance on Ḍhruva charitram. The Branch was visited by Mrs. Besant, Mr. T. Rāmchanḍra Rao, Mr. K. Narayana Swāmi Iyer, and Mr. Thomas Prince. The Sri Sarasvati Pāthasālā has been ably managed by the Lodge with Bro. K. Venkatarama Iyer as Secry. and Mr. A. C. Narayanaswami Iyer as President. It is gratifying to learn that the Lodge Building whose foundation stone was laid by the Hon'ble Rao Bahadur N. Krishnaswami Aiyanger, B. A., B. L., the President of the Lodge, has been brought to a completion and on 18th February' 11, was consecrated as a Temple of Wisdom and Truth. The public and the members have united together and have accomplished it despite many obstacles.

THE BANGALORE CANTT. LODGE:—Class meetings for study were held twice a week. *Gnyana Vashistam* and Mr. C. W. Leadbeater *Inner life* Vol. 1 have been studied. Mr. S. N. Rama Swami Iyer of Coimbatore has delivered three lectures to the public on 13th, 14th and 15th November 1911. The Local Lodge of the Order of the Sons of India and the Local Lotus circle are doing steady work.

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OUR TRAVELLERS

MR. F. T. BROOKS—visited during January three stations on his way to Madras—Allahabad, Bankipore and Calcutta. At each of these stations he delivered a series of lectures on his favourite subject the *Bhagavaḍ Gīṭā.* Through his stay at Allahabad the Lotus Lodge was revived and it was resolved that the meetings should be held at the house of Mohā-maho-pāḍhyāya Dr. Gangā Nāth Jhā, M. A., D. Litt.

MR. ERNEST WOOD—visited Gaya on 2nd January and lectured for 5 days, then visited and lectured at Gorakhpur, Basti, Deoria and Gonda. At the last mentioned place Mr. Dewhurst, the Judge, presided at his lectures. He has a long programme to

go through. For the information of the Lodges we offer hereunder a list of the branches and lectures. Timely information will be given to the Lodges by Mr. Wood.

List of Branches to be visited by E. Wood Esq.

Gorakhpur, Basti, Deoria, Gorakhpur, Basti, Gonda, Lucknow, Fyzabad, Sultanpur, Lucknow, Sitapur, Bareilly, Moradabad, Dehradun, Roorkee, Saharanpur, Umballa, Simla, Patiala, Ludhiana, Jullundur, Hoshiarpur, Amritsar, Jammu, Rawalpindi, Peshawar, Lahore, Ferozepore, Sangrur, Delhi, Muzaffarnagar, Meerut, Karnal, Muttra, Agra, Bikanir, Jodhpur, Ahmedabad, Baroda, Nadiad, Broach, Surat, Bombay.

List of subjects of lectures

1. Immortality, Reincarnation and Transmigration. 2. Religion as Homocultures: the Theosophic view. 3. Heaven, what can it be like? 4. The Superhuman and the Supernatural Worlds. 5. Strands in the Rope of Karma. 6. The Ancient Narrow Path. 7. Avaṭāras and Aveshas. 8. The Strengthening of Character and acquisition of virtue. 9. The Advent of Prophets. 10. The Effect of Belief in Karma on Social and Religious Thought. 11. The Evidence for Reincarnation. 12. Yoga and Meditation. 13. Karma versus Fatalism. 14. Conditions of the after-death Life. 15. Self-reliance and Devotion. 16. Sorrow; its cause and ceasing. 17. Transmutation of the Emotions. 18. Invisible Helpers. 19. The Power and Forms of Thought. 20. Know, be and prepare Thyself.

BRO. I. A. GOPALASWAMI NAIDU—visited and lectured at the following places till the 31st December :—

Cuddalore N. I., Cuddalore O. T., Panruti, Tindivanam, Chingleput, and Saidapet. He has been able to create interest in some of the inactive Lodges and to collect the Annual Dues.

BRO. KESHO LAL—has visited till now and lectured in Hindi at Karigaon near Nawada and Tikhari besides working at Gaya and lecturing there. He intends visiting other places in Behar &c.

MR. THOMAS PRINCE OF ADYAR—has also had a successful time in Southern India. He has visited Ernaculum, Calicut and Coimbatore. After lecturing in Bangalore he is going to visit Mysore.

THEOSOPHICAL PROVINCIAL WORK.

(BOMBAY PRESIDENCY, SOUTH): The Provincial Secretary, Mr. G. B. Vaidya, writes that to get information about work done during February he wrote to 16 lodges and centres but only 5 of them answered.

MUDHOL:—Practically doing no work at all as only 2 members are present who are new to the work. It has been suggested to them to undertake some regular study.

HUBLI:—Held 20 meetings during the month.

MALIGAON:—The lodge work is hampered by the outbreak of plague. One medical brother treats patients free of charge. Another brother is trying to open a centre at Manmad Station.

POONA:—They meet twice a week. The President reads and explains articles from the Theo. magazines. The lodge is making preparations for holding a Marathi Federation which is to meet in the month of May.

BOMBAY:—In February Bombay received a number of guests from the Hd. Quarters, Mrs. and Captain Powell have come to stay and are trying to revive activity. On 17th February the Anniversary of Col. Olcott's passing was celebrated, the common thought being "may he soon return" Daily meetings were held, the books studied being '*Key to Theosophy*,' '*The Science of Peace*,' '*Introduction to Yoga*,' '*the Astral Plane*' and '*Thought Power*'.

During January the Blavatsky Lodge of Bombay reports steady work in study. There were lectures on materialism, the approaching re-appearance of Christ, ancient mysteries and the light of Avesta and the Gathas. Bro. B. P. Wadia visited the lodge. Every evening classes are held for the study *of Key to Theosophy*, *Introduction to Yoga, Astral plane*, *The Science of the Emotions*, and *Thought Power*, the last of which is being studied in a ladies' class.

Mr. G. B. Vaidya writes:—"On the 7th of January 1912, I received orders from the Head quarters at Benares to work as Provincial Secretary for the Bombay Presidency (South) I am a new worker in this field and it is hoped Lodges will help me in my work. I hope to be able to report steady work in all the sixteen Lodges and centres during February".

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Brother N. M. Desai the President of the Akola T. S. passed

away on 12th February 1912. "He was the father of the Amraoti Lodge. He would often walk up and down before his house and would talk to passing students and others and ask if they would like to read. He would lend them books and arrange occasional meetings. Once he walked a distance of over ten miles to enable him to be present at a meeting of such students. In course of time the guardians of these boys became interested in the books; inquired of him about the Society; attended the meetings and joined the Society. The members formed a lodge and built a house for it costing Rs. 6,000. All this was wrought silently by this loving unassuming brother of ours. He has to his credit many translations in Gujrati of theosophical books. Only lately he published an elementary text book on Theosophy. May he have peace and rest".

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It is a matter of pleasure to note that Bro. Sarat Chandra Roy M. A., B. L., Secretary, T. S., Ranchi, has been granted a Certificate of Honor by the Government on the occasion of the Coronation Durbar on the 12th December in recognition of his services in respect of an elaborate enquiry into ethnology of the aboriginal tribes of Chota Nagpore.

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From the Abridged Report of the Sixteenth Annual Convention held at Auckland, New Zealand, we clip the following :—

"Owing to the generosity of a member of H. P. B. Lodge, in Auckland, who wishes his name to remain unmentioned, the Section received the offer of 110 acres of land at Hobsonville, for the purpose of founding a self-supporting Theosophical College and Retreat.

A motion accepting the offer, with a sincere vote of thanks to the donor, was duly passed, and it was then moved that the Section officers confer with the donor of the property, and bring down a scheme for the working out of the project to be submitted to the Executive Council.

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Lodges chartered and revived during January and February, 1912.

BENARES (THE ISLĀMIA LODGE T. S.):—This Lodge has

been formed with 12 members (5 old and 7 new) on 12th January, 1912. Bro. Mohammad Khalil is the Secretary of the Lodge.

ALLAHABAD (THE LOTUS LODGE T. S. :—This Lodge was revived by the members themselves, with 9 members (8 old and 1 new) on 14th January 1912. Bro. Ram Das Gaur is the Secretary of the Lodge.

AURANGABAD (THE AURANGABAD LODGE T. S.):—This Lodge was revived by the members themselves, with 7 members (all old) on 23rd January 1912. Bro. Ram Kirat Singh is the Secretary of the lodge.

SRI RANGAM (SRI VANCHINATH LODGE T. S.):—This Lodge was formed by Bro. V. Ramchandra Naidu, Lodge Inspector with 8 members (4 old and 4 new) on 27th January 1912. Bro. Krishnamurthi Iyer is the Secretary of the Lodge.

SILAO :—This centre was formed by the members themselves with 3 members (all old) on 12th February 1912. Bro. Bhagavan Das is the Secretary of the centre.

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	January 1912	February 1912
ADMISSIONS	29	50
RESIGNATIONS	3702 K. R. Sundararaja Iyengar, Valkai.	3480 Mohendra Nath Ganguli, Mirzapore.
	3703 S. Venkataram Iyer, Valkai.	417 Dinanath Bhattacharya, unattached.
	3291 Mrs. J. G. Chatterji, Ludhiana.	
	1883 B. Narayan Rao, Udipi.	
PASSED ON	3029 Dosabhoy Kanaoji Sanga, Poona.	2464 Dulerai Mahipatrai Oza, Bhavnagar.
	Kshetra Mohan Mukerji, Barnipore.	3102 Harpatram H. Mehta, unattached.
	Bulchand Ghanshyam Das, Hydrabad, Sind.	2824 Bhikhabhai Vaumandas, Broach.

DETAILS OF THE HEAD-QUARTERS INCOME AND EXPENDITURE FOR THE MONTH OF DECEMBER 1911.

Receipt Heads.	Rs.	As.	P.
Unattached E. Fees ...	60	0	0
Do. Annual Dues...	47	0	0
Lodge E. Fees ...	236	0	0
Do. Annual Dues ...	634	0	0
DONATIONS—			
(*a*) General ...	82	0	0
(*b*) Inspection ...	18	0	0
Receipts from *Theosophy in India*—			
(*a*) Subscription ...	6	0	0
(*b*) Advertisement ...	10	0	0
Rent	209	4	0
Water rate	6	0	0
Miscellaneous Receipts ...	5	6	0
Inspection	30	0	0
Establishment Servants ...	8	4	0
Printing, Stationery and Stamps	0	3	0
Miscellaneous charges ...	0	2	3
Bank withdrawals ...	750	0	0
Convention Registration fees, fooding charges etc. ...	1055	8	0
Shantikunja purchasing fund	30	0	0
Total receipts ...	3,187	11	3
Balance of the last Month	1,367	4	0
GRAND TOTAL ...	4,554	15	3

B. VALLABHA ROW,
Accountant.

Expenditure Heads.	Rs.	As.	P.
Establishment—			
(*a*) Office ...	240	8	0
(*b*) Inspection ...	290	0	0
(*c*) Servants ...	59	0	0
(*d*) Garden ...	45	15	6
Theosophy in India Sundries	89	11	0
Do. Printing	195	7	6
Vernacular Propaganda ...	112	0	0
Travelling	7	4	9
Printing, Stationery and Stamps	39	8	0
Furniture	64	9	0
Library	1	9	0
Miscellaneous charges ...	94	9	9
Convention charges ...	416	0	0
Medical	5	0	0
Repairs	53	11	6
Total expenditure ...	1,714	14	0
Balance on hand ...	2,840	1	3
GRAND TOTAL ...	4,554	15	3

BANKE BEHARI LAL,
Assistant Secretary and Treasurer.

DONATIONS &c. RECEIVED DURING THE MONTH OF DECEMBER 1911.

	Rs.	As.	P.
Donation—General			
Krshnarpan ...	7	0	0
Mr. T. Sadasiva Ayer ...	25	0	0
" Panda Baijnath ...	25	0	0
" K. S. Chandrasekhara Iyer ...	25	0	0
Total ...	82	0	0

	Rs.	As.	P.
Inspection.			
Moradabad T. S. ...	18	0	0
Commuted dues fund			
Miss Woodroffe ...	50	0	0

DETAILS OF THE HEAD-QUARTERS INCOME AND EXPENDITURE FOR THE MONTH OF JANUARY 1912.

Receipt Heads.	Rs.	As.	P.
Unattached E. Fees	70	0	0
Do. Annual Dues ...	58	12	0
Lodge E. Fees ...	279	0	0
Do. Annual Dues ...	417	0	0
Donations—			
(a) General ...	360	0	0
(b) Convention ...	20	0	0
(c) Inspection ...	32	12	0
Receipts from *Theosophy in India*—			
(a) Subscription ...	3	0	0
(b) Advertisement ...	2	8	0
Receipts from Garden ...	0	7	6
Rent ...	245	8	3
Water rate ...	7	8	0
Miscellaneous Receipts ...	4	2	6
Inspection ...	30	0	0
Establishment Servants ...	12	3	3
Theosophy in India Sundries	19	12	6
Printing, Stationery and Stamps (M. O. V. P. Commission)	0	1	0
Furniture ...	4	9	0
Library ...	6	0	0
Convention charges ...	50	3	3
Miscellaneous charges ...	2	9	0
Convention Registration fee, fooding charges &c.	337	8	0
Total Receipts ...	1,963	8	3
Balance of the Last Month	2,840	1	3
GRAND TOTAL ..	4,803	9	6

B. VALLABHA ROW,
Accountant

Expenditure Heads.	Rs.	As.	P.
Lodge Entrance fees and Annual Dues by transfer to other heads ...	17	0	0
Establishment—			
(a) Office ...	338	0	0
(b) Inspection ...	365	5	0
(c) Servants ...	111	8	0
(d) Garden ...	78	9	9
Theosophy in India Sundries ...	83	11	0
Vernacular Propaganda ...	1?2	0	0
Travelling ...	159	7	0
Printing, Stationery and Stamps ...	18	11	9
Furniture ...	1	4	0
Contributions—			
(a) C. H. C. ...	50	0	0
Convention Charges ...	952	9	6
Miscellaneous Charges ...	20	12	3
Medical ...	5	0	0
Convention Registration fees refunded	1	0	0
Repairs ...	0	12	6
T. C Bhattas Quarters ...	46	10	0
New Store room ...	100	0	0
Total Expenditure ...	2,462	4	9
Balance on hand ...	2,341	4	9
GRAND TOTAL ...	4,803	9	6

BANKE BEHARILAL,
Assistant Secretary and Treasurer.

DONATIONS &c. RECEIVED DURING THE MONTH OF JANUARY 1912.

	Rs.	As	P.
Donations General :—			
Krshnârpan ...	7	0	0
Mr. Jehangir Sorabji ...	20	0	0
Miss Cloxton ...	8	0	0
Rai Bahadur Syamsunder Lal	25	0	0
Mr. A. Schwars ...	300	0	0
Total ...	36	0	0

	Rs.	As.	P.
Donations to Convention :—			
M. V. Krishna Row ...	20	0	0
Inspection			
A Friend of Bombay ...	32	12	0
Commuted dues fund ...	5	0	0
Mrs. Savitribai Gulab-Shankar Pandya ...	50	0	0

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Vol. IX. Nos. 5-6

THEOSOPHY IN INDIA.

[*The Theosophical Society, as such, is not responsible for any opinion or declaration in the Journal, by whomsoever expressed unless contained in an official document.*]

IMPARTIAL ATTITUDE OF THE T. S.

The following appears in the *Vāhan* for April 1912.

:o:

To the Editor of the *Vāhan*,

DEAR SIR,

I am asked to send you the following, which I have said over and over again, but which I am asked to repeat once more.

"The T. S. has no tenets. As a society it does not favour the views of any one creed or League which it shelters, above the views of any other creed or League which it shelters. The T. S. is absolutely neutral and impartial to all such subsidiary matter, and is and will remain without distinction of creed."

I add: is neutral and impartial to *all* views except Brotherhood, whether primary or subsidiary.

I am a little tired of repeating this, and hope that I shall not be asked to say it again. This is both my official and personal view.

Ever Yours,
ANNIE BESANT, P. T. S.

:o:

It was suggested to me by one of the councillors of the Indian Section that the above should be reprinted in *Theosophy in India*. I have obeyed the suggestion with the greatest pleasure. It is no doubt tiresome to have to repeat obvious facts over and over again. Yet the whole of life is nothing else than an endless repetition of error and an endless repetition of

correction. The Spirit is mineral—no! The Spirit is vegetable—no! The Spirit is animal—no! The spirit is human—this man, that man, in the singular, or all men in the plural—no! The Spirit is ṛṣhis, ḍevas, logoi—no again! Such is the whole of Evolution—and Involution; the two together making an endless Revolution of Self-realisation.

Even the most humanitarian movements with vitality within them—*because* constituted by and manifesting in *persons*—have the tendency ever hiding in them to narrow down into sectarianism. *Per contra*, the most sectarian movements—*because* ultimately dependent upon the Spirit of co-operation—have the possibility in them of broadening out into humanitarianism. *Because* world-life is made up of opposites, because everything carries its opposite within itself, this is inevitable. The life of an individual, of a family, of a tribe, of a nation—all equally illustrate this truth. The great Purāṇic mythos of the churning of the ocean, the gods pulling at the one-tail and their step-brothers the titans at the many-months of the great serpent-force Vāsuki, the 'all-enveloping soul'—allegorises the same fact. The *Purāṇas* also say that the titans of one cycle are the gods of another and *vice versa*—a familiar fact; the selfish youth of one epoch of life is the unselfish father of the next; and back again, in a new birth. *But*—in any given time and place, a person can definitely and overtly pull at one end only of the serpent. The T. S., by its first object, is *committed* to the single-tail end (of Universal Brotherhood) of the great serpent, and has to leave the other multitudinous-mouths end (of particular person-cults) to the over-abundant other groups of workers outside the T. S. Nay, not to leave, but to do our level best to win them over to our side. For the world at this time has had too much of that other pulling. Otherwise the T. S. was not wanted. Even the impartial both-loving Vishṇu-Turtle of the myth, on whose vast sleeping back the world-axis of the 'slow' Manḍara mountain gyrated between the two pulling agencies—had to get up and, in different forms, help the gods, when they were threatened with becoming overmatched by the titans.

I therefore most respectfully plead with the P. T. S. not to become tired of teaching by word and of exemplifying by deed in her guidance of the T. S. the truth of these fundamental tradi-

tions of the T. S. If Jove should nod, the world would be endangered. The highest office-bearer of the T. S. has to keep awake ever, even when we, the humbler members, do occasionally fall asleep. "Uneasy lies the head that wears a crown" The powers and glories and glamors of office are more than counter-balanced by the burdens and cares and unceasing worries thereof. And this is true of *all* offices—the simple breadwinner and father of a family, the sovereign of a state, the head of a spiritual hierarchy, the logos of a world, each only a *primus inter pares*—if the ancient books aud the law of analogy have any value. These books show that a ḍ h i-k ā r a, office, is imposed by karma, as expiation by voluntary sacrifice, for past p r a v r ṭ ṭ i. Balzac's *The Country Doctor* ls a pretty modern rendering of the same truth. The stories of the great religious conversions of noted men have the same scientific value. The *Purāṇas* show to us how the highest a ḍ h i k ā r i gods, Manus etc. have been into the depths in past cycles, and so have reached by reaction their present heights. The *Yoga-bhāṣhya* (I.i) tells us that unexpended and unexpiated r a j a s mixing with ṣ a ṭ ṭ v a makes the ī ṣ h v a r a s, and that when r a j a s is completely overpowered by ṣ a ṭ ṭ v a then k a i v a l y a-n i r v ā ṇ a results and a ḍ h i k ā r a vanishes. Hence the worries of office.

The task of the office-bearer is, indeed, a difficult one. The public servant cannot always do what the private subject may do at pleasure without blame. Yet the public servant is a private person also and must have his personal life—otherwise he could not live as a separate individual. The reconciliation is that his public work and duties should occupy a larger space and his personal pleasure a smaller space in his life.

Thus believing, I would, with the utmost deference, suggest to the P. T. S., to make, for herself the separation between the T. S. and the O. S. E., a little clearer, even as the venerable Col. Olcott did with regard to his Buḍḍhism. The question is not the merely technical one of the freedom of *thought* of every man, but the practical one of how far the liberty of *action* of an office-bearer is *ipso facto* restricted by the office. *Private* members *may* write or say much more than the P. T. S., has done in propagation of the O. S. E. beliefs; and then other members with different opinions could speak out their minds and point out what seem to them the others'

extravagances or errors with equal freedom—both sets writing and speaking *within* the T. S, *i. e.*, in its recognised journals, at its branch meetings, on its platforms etc., or without, as they pleased.

But when the P. T. S. writes in the Watch-Tower notes, as she has been doing, *e. g.*, in the February *Theosophist*, many members feel like Shakespeare's "innocent virtue tongue-tied by authority," although they may be strongly reminded of the doings and feelings and seeings of "revivalist" meetings—as, *e. g.*, those which took place some two or three years ago in Wales, with extraordinary *furore*, under the ministry of a Mr. Roberts, (now, I hear, in an asylum recovering from a breakdown), and as are indeed common to almost all the more earnest and devotional person-cults. Quakers, Shakers, etc. are characteristic designations. In saying this, I absolutely do not imply any praise or blame of such experiences. That has to be the result of the detailed examination of the merits of each case, Mediumship may be good, of the nature of inspiration by a high ḍeva or ṛṣhi—and it may be bad, of the nature of obsession by a spook. Bhakṭi may be holy—or it may be ṭamasa. Evidence is needed to decide. What I mean here is that such manifestations, in connection with *persons* should be kept as far as possible *separate* from the T. S. functions and activities, which should prevailingly concern themselves with more general questions. Some of the Masters are reported to have said words to this effect: "Our interest is in the general *rather* than in the individual", that is to say, *more* in the mass of humanity and *less* in any given individual – of course not *nil* in any individual, otherwise every tree would be excluded from the wood. And this should be the guiding principle of all office-bearers; at least so I humbly believe and respectfully urge.

As it is, when the P. T. S. writes—and it is very difficult to distinguish between A. B. and the P. T. S., as some public servants are never off duty by the law which appoints them—when she writes (*Theosophy in India*, Dec. 1911.) "Every member of the T. S. who believes in that coming should wear the Silver Star ...... Whenever one sees glittering the little Silver Star, one knows that it is shining above a heart that is beating with hope and joy ......" etc., good, old, honest members of the T. S., who have been wearing the T. S. seal above and *within* their hearts, for the

average period of a whole generation now, begin to feel a sinking in those hearts and begin to ask themselves: "Is it possible that the six-pointed star—of the double triangle within the snake circle with the swastikā-whirling spiral—contains less than the five-pointed star?"

The Order of the Rising Sun (later converted into the Order of the Star in the East, because of various difficulties which arose in the Central Hindū College, Benāres, in connection with the former) was started in January 1911 by some of our younger, very hard-working, enthusiastic, and undoubtedly most high-aspiring members, without consultation with and without the knowledge and consent of the P. T. S., and without full consideration of all the bearings of the question. When did love and devotion and youthful enthusiasm ever wait for the bungling copy-book maxims of that old Polonius Reason! Love creates, Hate destroys, sterile Reason is only always futilely endeavoring to patch up a peace between the two, and maintain, and preserve, and carry on the work, somehow! Inspiration has only legs, like the Sāṅkhyan Prakṛti, of which indeed it is a manifestation, being motor-force; Reason has only eyes, like the Sāṅkhyan Purușha, of which it is the reflection and image, being spectator-guide; it is well if they help each other; but the a-v i ḍ y ā of the world-movement requires that they should not come very close and successfully keeps them apart!

So our honored President benevolently helped our younger friends to transform the sun into the star—quite likely not wishing to chill fresh and earnest and sincere enthusiasm, especially when so high-motived. And high motives and pure enthusiasm are, *ipso facto*, in touch with the ethical forces of nature and draw upon them; as earnest search for knowledge and craving for light are similarly in touch with the universal reservoir of wisdom; and as sacrificial activity and philanthropic helpfulness are in equally necessary contact with the stores of the world's beneficent forces and receive grants-in-aid from them.

So far so good. But, gradually, the O. S. E. movement has grown so strong under the motherly fostering of the P. T. S. that indeed it threatens to throw down the T. S. and then to fall down itself, for lack of the needed physical plane support. I am speak-

ing for India ; I have no first-hand knowledge of the conditions in other countries. I have pointed out elsewhere in this issue how a week's work by one of our travelling lecturers resulted in over 50 members for the O. S. E. and none for the T. S. At all recent federation-gatherings and other such larger conferences, and in the programmes of almost every one of our travelling workers, one or more meetings for the O. S. E. are a regular feature—obviously because the workers realise that the P. T. S. in a strong advocate thereof. It might be said that the C. H. C. was similarly worked for, for some time. I would point to the essential difference in nature of the two. The one is a person-cult, the other was not. The one has not been formally sanctioned by an Indian Convention, the other was formally sanctioned as fit to work for (for Hiṇḍū Theosophists—it being understood). The one raises feelings and counter-feelings as regards the supereminence and adorability of a particular living person or persons whose pictures and photos are insistently made objects of worship with flowers and incense even at public theosophical functions by some members ; the other never involved such a thing, even in the dreams of any one.

It is for reasons like these, *practical* even more than *theoretical*, that I most respectfully submit and plead that even if it be supposed—which I for one *cannot* suppose—that *all* that is good in the O. S. E. is not already contained in the T. S., even then the P. T. S. should do something to separate it off a little more from the general T. S. I *do not* say *abolish* it ; who am I to say so ? I have not even an inner wish that it should be abolished ; I only say—diminish its intensity within the T. S., improve its *modus operandi*, eliminate whatever of the spirit of separativeness may have crept into it, consciously or unconsciously, the spirit of "We are the only chosen ones, the elect and select few." Of course this spirit may not appear acutely at the more distant points of reach of the propaganda but only at the more active centres—yet it is at these centres that watch and ward are most needed. The Earth has been, for untold ages, is to-day, and shall remain for long millenia yet, full of a thousand warring cults of rival names and forms. The Masters and the Guides of Humanity, who, we understand, belong to all religions equally and specially to none, have tried with H. S. O. and H. P. B. for instruments, to clear

out and reclaim a little space on this sad carnage-ground to make a nursery for and cultivate therein the plant of the all-embracing peace and harmony of the Nameless and the Formless. Is it not possible to keep even this infinitesimal speck of space, the T. S. Lodge, out of the whole broad surface of the earth, free of invasion by a person-cult and worship of a special name and form looking with eyes askance, of slight and condemnation implicit, at all other names and forms? I *can not* believe that such is the wish and will of any real Master of Wisdom, of any real Friend and Helper and Elder Brother of men. And I therefore, over and over again, humbly yet urgently, beseech and pray all members and all office-bearers and the P. T. S. most of all, publicly (as I have often before prayed her privately), to keep such riskful person-cults out of the T. S. Lodges as far as possible, each member pursuing his own special soul-needs elsewhere, and in the T. S. Lodge confining himself to the three objects. For myself, I profoundly believe that the steady pursuit of these three objects (and office-bearers and councillors should carefully think out the ways and means of doing so systematically) —is by itself the best and the most sufficient preparation for all the re-form of all the departments of human life that is possible, and that the widest spread of any person-cult is not such and can never be, by very nature. Let us not take any idols into the Temple of Āṭman ; let us take, instead, the Āṭman into the temples of all idols. Let us not impose more flesh upon the spirit ; let us rather transfigure with Spirit as best may be, the too much flesh that there is already.

BHAGAVAN DAS.

ON THE ORDER OF THE STAR IN GENERAL AND BABU BHAGAVAN DAS' CULT OF THE IMPERSONAL IN PARTICULAR.

I have read with a certain pleasure and appreciation the two articles—" The Theosophical Society and The Order of the Star in the East, " and " Theosophy and Islam "—penned by our able General Secretary, Bābu Bhagavān Ḍās, in the March-April number of THEOSOPHY IN INDIA ; with pleasure because they manifest the healthful spirit of plain speaking where difference of opinion exists, which spirit is the one thing essential for the safe and

progressive unfoldment, from within without, of a Society like the T. S.; and appreciation because the two articles are written (at least I take them to be so) with the pure and high motive of guarding what seems to Bābu Bhagavān Ḍās, the best interests of the T. S., as an old member and a new General Secretary. I sincerely hope that all our members will think over his articles.

I write this just to put down a few points that would perhaps further divert the "current upwards and outwards into the open air and sunshine" so that our members may know, if they have not already done so, how much of the said articles needs our serious consideration, and how much may be silently put aside as a mere well-meant attempt at safe guarding our interests, which, to me, sounds but a mere cry of wolf.

1. Mrs. Besant's way of allowing thorough freedom of opinion is a well known, and to my mind, a well established fact. Time and again she has affirmed this in no equivocal terms (one of such utterances Bhagavān Ḍās himself quotes, P. 38) and yet our General Secretary writes at some length and demands the removal of a false impression that seems to exist in certain minds. But this "disquieting" impression ought not to have existed if we had been careful watchers of Mrs. Besant's words and works. At any rate once again she has come [1] to the help of our brothers in distress; in *The Adyar Bulletin* for April 1912, page 104, she says: "Personally I am always glad to see members expressing opinions contrary to my own, and never feel any wish to impress my views on others." I hope the letter in the *Bulletin*, from which the above is quoted. will make short work of the hallucination which is so "disquieting".

2. As P. T. S. Mrs. Besant does not seem—so at least it appears to me—to flood the T. S in the waters of the O. S. E., so that the T. S. will smother and be drowned. She does not wish to "identify the T. S. with the O. S. E.," for I see no indication of it [2] On the other hand, I understand that the P. T. S. looks

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[1] Why should she take the trouble to do so, if as Bro. Wadia thinks, it is all unnecessary? Evidently she felt it to be necessary. Ed.

[2] Yet, I would venture to refer Bro. Wadia to the *Presidential* letter in the December '11 *Theosophy in India*, and ask him what the *practical effect* of such pronouncements is likely to be; mere technical word-distinctions are not all that is needed. The practical danger of the identification of the

upon the O. S. E. as a subsidiary activity exactly as she looks upon, for example, the Order of the Sons of India. A glance at the last annual Report of the T. S. will prove this. Our Annual Report is *the* Blue Book issued by the P. T. S. every year, and therein we find that the Official Report of the O. S. E. is given its legitimate place among the Reports of the many subsidiary activities, such as C. H. C., Benares, the Panchama Schools, the T. S. Order of Service, etc. I do not see any special efforts made by the P. T. S. which should engender such a suspicion as this, "that the P. T. S. is trying might and main to narrow down the T. S. to a belief in a person etc." (Page 35) I should have thought Babu Bhagavan Das was *the* person, as the President's colleague on the General Council, to write plainly and falsify the "impression (that) has been created." (Page 35). I am however, glad, and so will be all earnest members of the T. S., that Babu Bhagavan Das in his official and unofficial capacity "as a Councillor of the T. S. and as Councillor and General Secretary of the Indian Section of the T. S. for this year, and as a member and servant of the T. S. for the past 27 years" has placed on record that the O. S. E. is one of the "bye-products, the epi-pheonomena, of the life of the parent-tree"; only let not Babu Bhagavan Das and his friends, overlook the fact that all this "putting on record" etc. is not very necessary and that it is utterly meaningless to couple her name with it, for the P. T. S. did regard the O. S. E. as a subsidiary activity in the usual course of her work. I myself am a member of the O. S. E. but I never understood that the O. S. E. is *not* a subsidiary activity of the T. S.

T. S. with the O. S. E., or rather of its supersession by the latter, may be illustrated by a simple incident. Recently one of our travelling lecturers enrolled over fifty members into the O. S. E., and not a single one into the T. S. This took place in a populous town, with the help and under the influence of one of the most earnest, sincere, gentle-natured and locally highly respected of our members. Under the friendly pressure and persuasion, these fifty people and more took the O. S E. cards, for four annas each, and probably felt that T. S. membership was superflous and onerous after that. And not a few were seen and heard laughing over 'the fun' immediately afterwards by an eye-witness. Ed.

III. But, to my mind, the above are minor issues. The most important principle emerging out of Babu Sahib's articles, to put in plain words, is this: "Depend on yourselves; do not depend on any one else, for spiritual regeneration and illumination".[1] I believe in, admire, accept and follow to the best of my poor ability, the very sane and healthy doctrine of relying on the God within; but I do beg to point out that the interpretation put upon this great and grand principle of the Higher Life by Bhagavan Das, is fundamentally and totally wrong in the light of spiritual tradition and lore of the past and spiritual knowledge and experience of the present. I can very easily fill pages and pages if I quote from book after book and scripture after scripture, to show that belief in the guru, and following of the guru, and service of the guru, are recommended and insisted on. Babu Bhagavan Das has put forward his own views on the dangerousness of the "person-cult" and the safety of dependence on the "Impersonal". Let us examine if we can get some light out of his articles.

First, it seems to me, that following the impersonal, through a reliance on the God or Self within, does *not* imply non-acccept-ance of, or non-belief in, or not following the behests of a teacher. If we analyse somewhat deeply and examine the problem in a broader light, we find that a mere and sheer reliance on Self within and on no person or thing without, cannot be, and is therefore not, adhered to in our every day existence, and is outside the scheme of all evolution. "Nature unaided fails". At every

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[1] This is *not* what I have meant or said. For my views on the question, I would refer Bro. Wadia to my pamphlet on *The Fundamental Idea of Theosophy*. What I mean to say is, briefly: Emphasise the Impersonal Self *more* and any given person *less*; and if you cannot do so inwardly, then at the least do so outwardly in your intercourse with your brothers. Much friction would be avoided by following this simple rule. Or, if any one cannot, if he insists on wearing on his sleeve his feelings of personal devotion to his guru, then he should be prepared, in the shoulder-rubbings of life, to receive without supersensitiveness, occasional contacts against that sleeve which are not very soft. Ed.

critical point [1] a more evolved being has to step in and handle the onward-marching, ever-flowing wave of unfoldment and evolution. Babu Bhagavan Das himself had his teachers at school, his professors at college, and now has writers of books and expounders of philosophy from whom he has learnt and learns, and on whom to a great or small extent has relied and relies. Divine Kings and Devas ruled and walked the earth to help humanity. To give

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[1] I would add that these critical points are endless, in the life of the individual, the family, the community, the nation, the race, etc.; and the corresponding elders who help are equally many. It is only a matter of scale and degree. As the small so the great. What I wish to urge, again and again, is only this that no one should obtrude aggressively on others the overwhelming merits of his own particular guru or parent, and openly or implicitly insist that all others should accept the same for their guru or parent. The Jina, the Buddha, Lao-tse and Confucius were all contemporaries. Each was a 'world-teacher' to his own world. If we had the necessary historical details for Africa and America, we might probably find other world-teachers working, at the same time, in their respective worlds. Each one of these was content to leave a score, a hundred, a thousand, perhaps a few thousands of faithful believers and followers at most, at his passing. (And I could name a dozen sects in the India of to-day, each of which has thousands of followers and each of which regards its dead or living founder as the supreme world-teacher, jagad-guru, or even as the incarnation of the Supreme Being.) Now each of these names is great, undoubtedly, in its own way. Only a certain sense of proportion is desirable within the T. S.—and ought to be, by its objects, more easily possible to secure within it than anywhere else; otherwise, unpleasant tensions and frictions. George Washington of America and Ashmun of the Liberian Republic, Mutsuhito and Ito, Dr. Sun-yat-sen and Mr. Yuan-shi-kai, the founders of the Hague Arbitration Court, H. S. O. and H. P. B., if their work succeeds and stays, may be, and rightly, regarded as sub-race Manus and Buddhas some centuries hence. Nothing that has been recorded in recent theosophical literature as to past events in Atlantean or Aryan history, is more truly wonderful and emotion-inspiring than, or even so wonderful and thrilling as, what is proceeding under our very eyes to-day, is recorded in brief telegrams in the daily papers, and is glanced at carelessly—only because "familiarity breeds contempt" and "distance lends enchantment to the view." Ed.

impetus, Kumāras and Rshis have sacrificed Themselves and work at the unfoldment of the race. So that Bhagavan Das' cult of the Impersonal is unpractical, and what he means, perhaps, is that a self-conscious discrimination should be used as to on whom to rely, and in how far that reliance on teacher or teachers is unessential and dangerous.

So that the problem takes a new aspect: (1) on whom should we rely, (2 what should make us rely on some one (3) how is the God or Self within to be attended to and served when at the same time we follow and rely and worship some one without us.

Now, it appears to me that reliance and following and serving and worshipping some one is a matter of trust and faith (*shraddhā* in that some one exactly as reliance and following and serving and worshipping the Self within, is the outcome of trust and faith in that Self.[2]

That trust and faith in some person has two sources, one undesirable because rooted in emotionalism and sensationalism, and the other much to be appreciated and admired because rooted in true spirituality. I readily admit that the first is very common, the second is somewhat rare; perhaps Bhagavan Das has perceived the existence of the first kind of reliance in our midst to a considerable extent, and therefore has thought it wise to write as he has written. The existence of such a reliance on others, fraught with serious danger, has often frightened me also, but I have come to the conclusion that we over-rate its dangers and under-rate the good it does, *viz.*, it engenders the seed of that which ultimately will yield the fair flower of ripe and pure devotion. However, it is immediately unhealthful, somewhat weakening, hysteria-generating and to my mind, hindering the leading of the real spiritual life; but on the other hand it generates inspiration and enthusiasm, loyalty and trust and broadens the consciousness by instilling the

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1 Thanks for this more charitable interpretation, but I would scarcely presume to offer even such advice to Bro. Wadia. What I mean I have repeatedly explained above; it is an even more modest request. Ed.

2 Scarcely exactly. I would invite attention to the *Upanishat*-verse explaining how "For the sake of the Self is any one else dear etc." Ed.

spirit of self-sacrifice to a leader.[1]

But because this kind of reliance is undesirable, therefore any and all reliance on others is not to be condemned. The second kind of reliance that comes into existence because of the spirituality within us is expanding, is a mighty factor in spiritual growth, in individuals as well as races. What will Babu Bhagavan Das say of an honest, educated, balanced and well-tried man who feels and knows the spirituality of some one individual because he feels and knows the power of the God within him, because he feels and knows the divinity of his innermost being? Is such a phenomenon genuine and possible or not? Bhagavan Das proudly declares: "I, for one, while I no doubt honour and regard her (A. B.) as a mother or an elder sister, have never looked upon her as my guru &c." (P. 47) but what if some one equally well educated and sane as he, were to affirm as emphatically: "The Light and Divinity that I have seen within A. B. is of a nature that it leaves no way out for me but to accept her as my Guru and bow down at her feet"?[2] Bhagavan Das (he will pardon me for making an example of him in this way) has seen and felt the glory of his own Ego, and he follows that Light; some one else might perceive and recognise not only the Light that is within him, but by that Light perceive and recognise a greater Light in some one without him, and he has a right to follow that; the second person possesses not only what Bhagavan Das has, but something more which he has not, and which perchance in due course of evolution he will unfold and then recognise.

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[1] I am very thankful to Bro. Wadia for this confirmation of some of my fears as regards the excessive indulgence of a person-cult. As to the next following sentence, the readers will of course form their own opinions on this as on other points I would only venture to point out that along this line of reasoning "Evil is good, night is day, because it is necessary to the manifestation of good, or day". Tha real question beneath all this is "*What is Spirituality*?", We will come to it in a later foot-note, in a moment. Ed.

[2] Why should my good brother Wadia read pride in a bare statement of fact, made on a special occasion which called for the statement, for the purpose of removing a doubt in the mind of a class of enquirers—a doubt as to whether every member of the T. S., was or was not expected to be a disciple of Mrs. Besant's? Can his apparent indignation at my simple

This second kind of reliance which is the direct result of inner knowledge and conviction that follow closely the trail of *spiritual* growth, as distinct from psychic, intellectual and metaphysical growth (for psychism, intellectualism and metaphysics are *not* spirituality) is recommended by all spiritual teachers in all

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statement mean that in his heart there lurks the insistence that every one must recognise Mrs, Besant as the only source of light and divinity even as he does? If it does, I suggest to him in all friendliness to pluck it out and cast it away. For if he harbors it, he harbors an error of fact and of feeling, and, in his own person, confirms the truth of what I have been repeating that when a person gives to another *person* an excessive and exaggerated amount of devotion, he has little love and sympathy left for any of his other brothers and sisters and so defeats the first object of the T. S. As Coleridge said, the water in one man's can has not necessarily come from another's can, but may have been drawn from the river. I assure him, as a matter of mere chronicular accuracy, that that which I hold most dear and precious came to me a couple of years before Mrs. Besant had even turned her thought to the T. S. and Theosophy in this incarnation. She herself will, I am sure, readily give him the needed information if he should think it worth while to ask her. Bro. Wadia asks, "What if some one equally educated and sane etc." What if? Why! Very welcome of course! And why only equally, why not far better etc.? I sincerely believe that, as a fact, not a few members, far better in every respect, will be willing to declare, if asked, that they have derived all their light and divinity wholly and solely from her. Yet this does not alter the fact that I have not. And yet again, that I have not does not mean that I am not deeply grateful to her for the elderly affection she has shown to me in this life and for the opportunities she has given to me of serving and working with her for public objects of common interest for nearly eighteen years; or even that I do not believe that she and I have been related together in various relationships in past lives—a fact easy *to infer* from present conditions, for a believer in karma and re-incarnation, even if his memory should not extend to past lives with an assured wakefulness. And yet further again, all this does not mean and is not sufficient reason that I should not differ, as I do radically and respectfully, from her, in opinion, as to the correctness, goodness and usefulness of the new policies and influences which have been introduced into the T. S. and its subsidiary activities latterly. Bro. Wadia need not have asked my pardon "for making an example of" me; I should be happy to be made such by my brother, for the use of the public; only I wish I could be convinced myself also. Ed.

times and at all places. [1] Bhagavan Das quotes the Christ, "The Kingdom of Heaven is within you"; but what about the well-known and oft-repeated story of the young man who, when he came to Christ and asked: "Good Master, what good thing shall I do, that I may have eternal life?" The Teacher replied that he should "keep the Commandments," i e., follow the rules laid down for the unfoldment of consciousness by *self-effort* and *self-endeavour;* but the young man *had* been living the life according to his best inner light, and he questioned: "What lack I yet?" and the answer—"If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven: *and come and follow me*". Please mark the climax: "Come and follow me". "Naked follow the naked Jesus" means, I take it, that everything one possesses in way of riches physical, as also of head and heart,

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1 Bro. Wadia says what spirituality *is not*. It would have been better if he had explained to us what it *is*. Such 'inner experiences' as he alleges, such others as are, *e.g.*, described in the Watch-tower of the February '12 *Theosophist*, and such as take place at 'revivalist' meetings—are presumably all 'spiritual' to Bro. Wadia's mind. Yet how to distinguish them from *psychism*? Of course, it is easier to distinguish them from intellectualism and metaphysics, from Bro. Wadia's standpoint. If I may venture to offer a suggestion: "Spirituality" means, even etymologically, the condition of being in relations with the Spirit—obviously the Universal Spirit of all, and not any one spirit or disembodied or embodied soul. And as Spirit is all-pervasive, and hence all things are in relation with It, therefore, for our practical human purposes, spirituality can only mean the condition of the soul being in *closer* relations with Spirit *than* with matter. And this, as usual, has a threefold manifestation: (*a*) the metaphysico-intellectual, *viz.*, recognising the Unity of the Self (and all selves) *more* than the diversity of bodies; (*b*) the psychic-emotional, *viz.*, *feeling* love for all *more* than hate for any; (*c*) the practical, *viz.*, renouncing the things of sense *more* than pursuing them—and all this, on the physical as well as the superphysical planes, as they gradually open up to the soul. The mere access to a subtler plane or the feeling of any unusual emotion is, by itself, no more *spiritual*, than the conquest of the air and the feeling of the appurtenant new sensations by modern aviators, though no doubt very wonderful and interesting. It is the nivṛtti or pravṛtti *quality* that makes psychism *etc.*, all, spiritual or otherwise. Ed.

has to be given away and *then the teacher has to be followed.*[1]

For one quotation from Kabir, which Babu Sahib gives, I can quote two.

गुरु गोविन्द दोनो खडे किसके लागूं पाय ।
बलिहारि म्रा गुरू की जीने गोविन्द दिया बताय ॥

" My Guru and my God both are here ; to whom shall I bow down ? Undoubtedly to the Guru who by his magic touch led me to God."

पूजा गुरू की किजिये सब पूजा जेहि माँहे ।
जबलग सींचे मुखतरु शाखा पत्त अथाय ॥

" Worship the Guru ; just as by watering the roots of the trees you feed all branches, all leaves, so all worships of Gods, Devas Pitrs &c.) are contained in the worship of Guru ".

Once again for one from Nanak that Bhagavan Das gives, I will quote two : " Everyday a hundred times would I sacrifice myself unto my own Guru who transformed me into God, and it did not take him long to do so ".

" If a hundred moons and a thousand suns were to rise, and there were so much light, without Guru there would be still awful darkness ".[2]

The first personal pronoun is to be avoided as much as possible. But often a personal statement is valuable if it brings help to our fellows, and as my good brother Bhagavan Das has made an emphatic personal declaration of one kind, which might raise "[3] questions in the minds of students, and in the hearts of those who are aspiring after the Higher Life, I think he wlll allow me to make my personal declaration, though it is of another kind. It is this :—

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[1] Another interpretation is that the naked Spirit, *i. e.* Spirit as distinguished from even the subtlest and finest veil of sāttvika matter, in the one, has to be recognised as the same as That in the other. Ed.

[2] In all these the guru is expressly recognised as *means* not *end*. Ed.

[3] Why this fear of raising "questions in the minds of students" if as said by Bro. Wadia in a preceding para. "This second kind of reliance...is the direct result of inner knowledge and conviction that follow closely the trail of spiritual growth "? Is vehement and persistent and proofless assertion and declamation one way of bringing about this "spiritual grewth " in the hearers ? Ed.

A PLEA FOR TOLERANCE TO THE O. S. E.

By Sir Subramania Iyer, formerly Vice-President and now one of the members of the General Council of the T. S.

THE Order of the Star of the East, as might be expected, has been recently attracting much attention on the part of Theosophists who have not enrolled themselves as members of that Order. And this attention has found notable expression in the recent articles in the May issue of the *Theosophist* and the March-April issue of *Theosophy in India.* I am sure there is an aspect of the question which even they, whose attitude is more or less voiced in the one or the other of the two articles, should not ignore.

In penning this short paper, I do not wish to be understood as claiming to be competent to champion the cause of the Protector of the Order, who is also the President of the T. S. Of course she is so strong as to require none else to defend her cause. And even were she under the necessity of requiring others to support her position I disclaim, as I have said, the possession of qualification to play such a role. My present object is only to raise the question directly whether the President of the T. S. by her connection with the Order in question and her activities in relation to it, is really infringing her duty in any respect as President? Is she in any way thereby jeopardising the interests of the T. S.? It seems to me that simple justice to her requires that both these questions should be answered in the negative. Let us remember that the President asserts that she is in actual personal contact with the coming World-Teacher, that He is not a mere vision to her, but one who lives in our very midst on the southern slopes of the Himālayas, and that she is among the agents selected by Him to prepare the way for His coming. If a member of the T. S. believes that the President is not a victim to hallucination on this point, and that she is not an impostor, it is difficult to see how he can deny her the right to take the part she has taken in the foundation of the Order, and the work she is doing for it.

I would go the length of saying that she would be guilty of the most serious dereliction of duty to the world if she did not obey the command received by her from the World-Teacher and do every thing in her power to carry it out, and that no sacrifice on her part should stand in the way of her discharging that duty. In this view no doubt it was for her to consider whether the founding of the Order and her connection with it, was inconsistent with her position as President of the T. S. That she continues to exercise the functions appertaining to both the offices, of course shows that she sees no inconsistency in her doing so. The further question is whether there are really good grounds for blaming her for thus continuing to hold both the positions; in my humble judgment, none. That she has not contravened in the slightest degree any of the articles or rules of the T. S. she has endeavoured to show in her reply to Mrs. Charles.

And if I may venture to say so, she has obviously not infringed the constitution of the T. S., either in letter or in spirit. I take it that no Theosophist will contend that the President for the time being should refrain from all activity other than those strictly appertaining to that office. Colonel Olcott, who every body concedes, was a model President from the beginning to the end, had, for example, his pet scheme of Buḍḍhist education in Ceylon, and with reference to the present President herself, it was never before suggested that she should have dropped all connection with the Central Hinḍū College when she was elected President. Why then, should complaint be raised against her work in connection with the Order? As to the article in the *Theosophist*, by Mr. J. Van Manen, if I am not mistaken the objection seems to be that the President's activities under consideration, are calculated to introduce the influence of dogma in the hitherto uncontaminated atmosphere of Theosophy. But how few there are in the Society who can balance themselves in the giddy metaphysical heights which the author of the article has been able to reach and eschew the aid of all dogma in the apparently enlarged sense of the term taken by him, with his singular lovelessness to all dogma. To the great majority of Theosophists, dogma of some sort is a crutch that cannot as yet be dispensed with. Nevertheless propagation of dogma on the part of the President would be indefensible were it in the

nature of Papal Proclamation. But surely there is nothing of the kind; for she is constantly warning her readers and hearers that her statements and writings carry with them no sort of authority, sanctity or infallibility. If in spite of the warning people will attach a weight to them that is not claimed, it is not her fault. Theosophists who are able to properly sift and test her teachings would be absolutely justified in communicating the result of their examination for the benefit of the less capable members of the Society but not to charge her with consciously or unconsciously perverting the course of the life of Theosophy in the Society. The objection from the point of view of the present General Secretary of the Indian Section, would seem to be different only in form and in terms. According to him the President's work with reference to the Order is calculated to substitute for the impersonal basis of Theosophy, a distinctly personal one. Such an indictment against one who, like the President, has done all she could to clarify, to elucidate the doctrines in all their ramifications, and emphasize the value of, the subtle philosophy as to Āṭman sought to be taught in *The Science of Peace*, based as it is, upon the axiom " I This Not" of the *Praṇava Vāḍa* lore, understood I presume but by a comparatively small minority, would seem to come hardly with grace from the quarter from which it emanates. May not one ask whether, strictly speaking, all this teaching about Āṭman is itself quite impersonal, and whether there is anything truly impersonal except *Para-Brahm*.

Perhaps from the point of view of both the above mentioned critics of the President, even the belief in the existence of the Logos as the proximate cause of our system would be a dogma which it were well not to talk about. And both these too self-reliant critics seem agreed in their resolution to abjure that source of spiritual light and leading which mankind in all ages and climes have in their supposed helplessness placed faith in and accepted as indispensable aid to progress in the journey towards the goal of human perfection. If one has the temerity to draw attention to the teaching of Shri Krishna that the science of Brahman is to be learnt not merely by study and meditation but also by surrender to and service of the " Wise seers of Truth " Chap. IV, verse 34, the confident answer would be " dogma, vain dogma."

And similarly a reference to the view handed down by ancient tradition that *Shraḍḍhā*, the fifth of the six subordinate qualifications on the part of the aspirant to the knowledge of the sacred science, implies confidence not only in the God within but also in the Teacher, will I presume, be met with by the reply that that is an entirely unwarranted interpretation put on by the wily "Seers of Truth" from the feeling that disciples should not know that they were absolutely self-dependent.

Be this as it may, it might perhaps be urged that the introduction of the personal element now complained of, is in a too tangible and questionable a form to be overlooked. But did not both H. P. B. and H. S. O. from the commencement of the Society assert the existence of the Masters, and claim to be only the outer representatives of the two Masters, the real Founders? Nay, did not H. P. B. further all along speak to a limited number of her students, of the existence of a Master of these Masters, the Bodhi-Sattva? Has the present President done more that communicate this information to a larger body of hearers and readers? Again did not H. P. B. also point out that the functions of the Bodhi-Sattva involved periodical appearances as a World-Teacher and that the T. S. was to prepare the way for His coming? No doubt H. P. B. did not specifically state when His next such appearance would be, but that is no reason why the President should not place her information upon the point before the public concerned.

Did not the President long before this say in her Esoteric Christianity that the body of a then disciple was put in requisition when the manifestation 2000 years ago took place? Whether the youth who is the head of the Order is not going to be used for the purpose on the present occasion is a matter outsiders cannot make any pronouncement upon. The striking article by Major Peacock in the April number of *The Herald of the Star*, deserves to be pondered over by members of the Society who take exception to the President's share in the Order, and its work. The uniform experience of the 400, or so of the members present at the gathering described by the Major cannot be put aside as mere hysteria. And surely such of us as had not the good fortune to receive the benediction on that occasion with those that were

present, have no right to say that the President as Patron of the Order, should not co-operate in a work which brings such a solace and inspiration to an ever-increasing number.

Of course those of us who look upon the whole thing as not far removed from fiction may wish that their President should have nothing to do with such proceedings. But the future alone can show whether the sense of the Society as a whole is in favour of or against her in the matter. We have not however, to wait long. Two years hence that sense will have to be ascertained at the time of the election of the President. Till then it seems to me that the duty of all the members of the Society who dissent from the President in regard to this question, is to hold their souls in patience, and at least without antipathy to her.

I trust that during the short interval before us, we shall not be wanting in tolerance to all in the O. S. E., not excepting its infant Head. I thus make special reference to him because, unlimited as my admiration for the modern interpreter of Gārgyāyaṇa is, yet I cannot but feel, that for every single man that has profited by the perusal of *The Science of Peace*, there are hundreds who have learnt much that is worth knowing from the few tiny little pages of *At the Feet of the Master*. The erudite author of the former may not be bound to show any recognition to the mere youthful scribe of the latter. But surely the fact that this scribe Alcyone has been the instrument of imparting to the world, the simple, yet vital teachings of the silver-tongued *Maharishi* who will as Bodhi-Sattva, combine in Himself all the qualities of the Lord of Wisdom and of the Lord of Love, entitles the blessed bewitching-eyed child to kindliness and gentleness at least at the hands of all—philosophers or not. Pray for the sake of that kindliness and gentleness, if for nothing else, let us have silence and peace.

S. SUBRAMANIEM.

REMARKS ON SIR SUBRAMANIA'S VIEW OF THE SITUATION.

My regard for Sir Subramania is inferior perhaps only to my respect for Mrs. Besant. It is true that I have had the privilege of serving and collaborating closely with Mrs. Besant for almost eighteen years, off and on, and so have had the fullest opportunities of realising her great qualities and magnificent powers as also those in respect of which she could usefully receive suggestions and counsel from her various colleagues; while I have had no such intimate communion with Sir Subramania. Yet somehow his name has become associated in my mind with a high degree of regard. I therefore feel very greatly reluctant to bandy words with him. Duty compels however. Mrs. Besant has repeatedly enunciated the proposition that the Work is everything to her and any personal feeling or any person nothing. It is the duty of all of us to reciprocate and act upon that fine sentiment. Only I would substitute, with my insuperable predilection against extremes, the comparative words 'more' and 'less' for the absolute words 'everything' and 'nothing'; for the Work is the work of service of all persons as far as may be, is it not? I say to myself (with adaptations) the words of the *Shankara-vijaya* :—

परमात्मशास्त्रविलये यतेत महिलाजनोऽपि यदि वा प्रवया: ।
यतितव्यमस्य शमने नियतं विभुपक्षरक्षणपरैर्भगवन् ॥

And in discharging my present somewhat cheerless duty I take consolation from the fact that as both sides are obviously striving only for Truth, the Truth will be only the richer, in the result, for this dual presentation and elucidation of it.

With these preliminary remarks I proceed to point out the flaws in Sir Subramania's argument, requesting his permission to do so—in accordance with the ancient Indian custom, due by the younger in years to the older—a custom which I have duly observed towards our honored President also, having made to her repeated and urgent private representations, oral and written, during the last year and a half on the whole situation, and finally informed her during the last Convention week of the need of a public discussion.

To begin with, the title that Sir Subramania has given to his paper is most ingeniously calculated, in accordance with the illustrious traditions of brilliant advocacy, to at once enlist the sympathies and the compassionate tendencies of the jury in his favor. It is the rhetorical device known as the *argumentum ad misericordiam*. And yet it will remind many of our readers of a cartoon which recently appeared in a well-known illustrated periodical. The cartoon represents a person

trying to cut off the foot of another person, and, when the latter resists, shouting "Help! help! he will not allow me to cut off his foot!". One thinks of how "The war-drum peels to piping flute 'You drown my voice, pray do be mute!'"

For near a year and a half the O. S. E. propaganda have gone on within the T. S. with ever-increasing insistence. Now, when for the first time, a small and feeble voice is raised in *defence* of the old ideals of the T. S., to recall attention to its objects, the cry is at once raised, on the other side, of 'Tolerance in danger'. I pray Sir Subramania to decide impartially whether the doom of Jerusalem provisionally laid upon Benāres by the O. S. E., and its rejoicing in the shaking off of feeble and half-hearted members is breach of tolerance—or the humble prayer of the undersigned to the P. T. S., *not to disband, but only to moderate* the elements of excess in the activities of, the O. S. E.

In his second para, Sir Subramania states the issue in the case fairly and judicially. But the very next moment he converts himself into an advocate again and at once advances a sweeping *argumentum ad hominem et verecundiam*, the fallacy of which is best brought out by translating it into plainer language, thus: "John Smith says he is omniscient. Unless you believe he is a lunatic or an impostor (and, *it is implied*, you *dare* not think he is either), you must allow him to deal with you as he pleases." This argument is indeed a very hardy annual; since all the religious wars of the past have not succeeded in killing it out. The followers of each personal religion or sect argue in exactly the same words *and* proceed to demolish each other forthwith. The travail of the fifth princip'e in the fifth race for the bringing to birth of the T. S. has indeed been in vain if we cannot yet struggle successfully against the toils and coils of this ancient hydra. If a person gives an inch, is it absolutely necessary that he must yield the whole ell? If he believes a little, must he subscribe to everything? Is it not possible to believe something and hold one's judgment in suspense as to the rest? Sir Subramania goes very much beyond Mrs. Besant and claims for her a position which she has repeatedly disavowed, in her public utterances. In her Presidential address at the Convention in London, in July 1911, Mrs. Besant has said; "And above all, the words and opinions of one particular teacher either great or small must never be used as a fetter on discussion and made an obstacle to the full expression of the thoughts of others. I say that myself because I am one of the people so often quoted as an authority. You do me ill service when you place me as an obstacle

to free and fair discussion." I respectfully invite Sir Subramania's attention to this and to the unhappy condition of affairs within the T. S. which the last two sentences of Mrs. Besant herself clearly admit. If he continues to argue as he does, members will feel that between him and Mrs. Besant, what is built up by precept is ruined by example, what is given by the right hand is snatched away by the left. With the greatest possible regard and admiration for her wonderful powers those who have worked closest with her know best that she is by no means infallible. She has herself frankly and nobly admitted "blunder after blunder" in her *Autobiography*. It is proverbial that "great workers commit great errors". The repeated defeat of hopes and expectations regarding the reincarnation of H. P. B. is well-known. Even about the expected coming Christ, the information given directly, or in any case spread about within the T. S., has been repeatedly altered, modified and rectified. A letter from England says the first information there was that the coming Christ would come in an Irish body and 40 years hence; now it is public property that he will come 10 to 15 years hence and manifest in an Indian body; yet more, six alternative bodies are also mentioned, as Mr. J. N. Unwalla says in his paper in this issue. Well, all this may no doubt be explained satisfactorily if we postulate only hopes and wishes, efforts and experiments with budding superphysical senses, high motives and noble impulses and very imperfect powers. in the leading workers. It is not easy to explain on the basis of *infallibility* in the P. T. S. and of her direct, conscious, unmistakable and familiar communion with and instruction by the chiefs of the spiritual hierarchy of the earth-planet such as Sir Subramania affirms.

But so he believes and affirms; and having in his 2nd para proved his basic proposition conclusively, he proceeds, in the third para, to cast off as no longer needed, even the conventional and customary disclaimer of infallibility, and openly claims for the P. T. S. the right to act (not merely to *think*, but to *act*) as seems to her fit. Well may Mrs. Besant say what has been quoted above.

As I have had occasion repeatedly to say in this issue of *Theosophy in India*, the question involved is not merely a technical and academical one, to split hairs over, of every one's right to *think* as he pleases. It is an administrative and practical one, of the right to *act* and to *propagand*. We have to judge the whole situation in the light of the results produced. Ever since new policies and influences were allowed to begin, two or three years ago, to have sway in the T. S., disagreements have been growing in accentuation. We have all heard of the conditions

in Germany. The current issues of the *Vāhan* and of *Theosophy in Scotland*—to say nothing of private talk and correspondence—bear witness to the undesirable state of things. Mrs. Besant's own sentences above quoted show it. Mr. Max Gysi's article in the April *Vāhan* indicates how Mrs. Besant's followers and Dr. Steiner's followers respectively tend to band themselves into rival camps, like 'the King's musketeers' and 'the Cardinal's guards' of the immortal Dumas; and he speaks of "the curious position in the Theosophical world in Europe" which has arisen. A member from the extreme west of India writes .." You seem still to think they may be imaginary fears, but you are more a dreamer of philosophies and possibly know little practically what is passing in the neo-theosophical lodges. They have already become pagodas and musjids and churches—nay, not so good, for in those there is the utterance of the name of God but in the Lodges it is all now centred round the lad; the very name of God is forgotten; little attention is paid to drawing inspiration from religious books or the founders of the great standing religions .." Of course one way to explain away this unhappy state of affairs is that 'when more force is poured in there are always such whirls produced.' Not necessarily. The old Indian tradition is

अहिंसाप्रतिष्ठायां तत्संनिधौ वैरत्यागः । *Yoga-Sutra*, ii. 35.

"All hostilities cease in the vicinity of him who is confirmed in harmlessness". If the force is of the *right* kind, the whirls should *not* be produced, at least not within the T. S. It is only when the prominent workers of wide movements begin to behave like the brothers and their wives in an Indian joint-family—technically and correctly professing strict impartiality and equal justice between all the children, but practically and very humanly tasting the sweets and encouraging the behavior of *meum* and *tuum*, and of an exaggerated loyalty and surrender of intelligence and will as by oaths of unquestioning and blind obedience and allegiance—that such 'curious positions' arise, and 'parties' and 'partisans' and then unhappy 'partitions' result, in a single joint family, in a tribe, a nation, a human government, a hierarchy, or a divine scheme, plane after plane, as the *Purāṇas* show—for the emotional conditions and laws of consciousness are the same throughout. A person-cult *can never be* the basis of Universal Brotherhood.

About the middle of his fourth para Sir Subramania says that the P. T. S. is constantly warning her readers etc. and that if they will not heed, it is not her fault. Yet he has himself claimed for her nothing less than infallibility in his second para. Indeed it is not her fault, as he says,

but his that he does so. Yet, also, it is our Indian tradition that

ज्येष्ठः कुलं पालयति विनाशयति वा पुनः । (*Manu*)

"The eldest is responsible. He makes or mars the family." If a person in the position of Mrs. Besant says: "I am in direct and constant communication with the spiritual hierarchy of Ṛshis which guides all evolution on this earth—but of course it is not necessary for you to believe this"—it seems to me, and I say it with the utmost deference, that it is not wholly the fault of the hearers if they feel somewhat embarrassed. And then 'lesser lights' begin to make poor imitations of her, who have no such claims upon the respect of the audience as she has earned by tireless work and unceasing self-sacrifice.

I will illustrate. At the last T. S. Convention in Benāres, a question and answer meeting was held one evening in the Section Hall, by Mr. C. W. Leadbeater. Amongst the written questions sent up was one, perhaps by a Bengal brother, to the following effect. "You have been predicting things to come some seven or eight hundred years hence ; will you not please predict something within verifiable distance, a month or two ahead *e g.* who will be the next Governor of Bengal ?" Mr. C W. Leadbeater's reply was (I remember the words distinctly): "Surely no member of the T. S. could put such a *silly* question. We are forbidden to give proofs And do you think, my dear sir !, that we care for your opinion of our statements ? You may accept them if you like ; if not, Good morning ! We have no time to argue with you."

I will say nothing here as to the modal or substantial value of such utterances to a public meeting of some 300 members, beyond what I have already said above, in a similar reference, that while they are perfectly consistent with such frail and erring humanity—feet in mire and head in air—as belongs to most of us—they are not quite in accord with the saintly glory of light supernal which Bro: Wadia *e g.*, (in this issue) would claim for them. I will sorrowfully admit what Sir Subramania suggests, that the fault of letting such utterances pass unchallenged, or, indeed, of making them the reason for a yet higher apotheosis of the utteror, is the fault of the members. And, that the fault may be rectified to some infinitesimal extent, I will record here my own experience, that when I hear such utterances, my judgment, otherwise held in suspense, begins to incline strongly in the direction of positive distrust, and the more so when I find such utterances accompanied with practical sufferance or even encouragement of apotheosis and unquestioning obedience. Sir Subramania talks of 'carefully testing and sifting teachings" etc. ! When proofs are forbidden to be given ! And "We do not care for your opinion"! And yet we preach and write

and print and publish books to you and for you! I understand that the late great worker Mr. W. Q. Judge who principally built up the T. S. in America was impeached for doubtful Mahāṭmā-messages, perhaps by our honored President herself, and became discredited because he could not or would not give proofs. This took place many years ago. More recently, only last year, I am credibly informed, two ladies, then resident at Adyar, were firmly assured, by direct visions, that they were incarnations of St. Paul and St. Peter, appropriately come to earth to prepare for the coming of the Christ. And they, as in duty bound, tried hard to make their fellow-residents believe this fact as essential part of the preparation. But somehow, they were not believed, and, more, those two poor, unhappy, motherless ladies were sent away from Adyar, and no one raised a plea for tolerance for them, on the score of liberty of thought etc., even though they were no more bound to give proofs for their assertions than anybody else.

That the need for the replacement of apotheosis by a little exercise of discrimination has been felt in other countries also, may be gathered from this amongst other facts—reported in the April issues of the *Vāhan* and *Theosophy in Scotland*—that Mrs. Besant has found cause to speak on 'Differences in clairvoyant investigations' and to advice the members, "Do not swallow but think, examine and compare". There is much probably in Mr. Leadbeater's writings about superphysics that is correct. Equally probably much that is incorrect. The case is the same with many books belonging to the American spiritualistic cycle. Denton's *Soul of Things* (often quoted by H. P. B.) and Buchanan's *Psychometry* and many others are, in their way, as remarkable as any recent theosophical works dealing with superphysics. Some of Mr. Leadbeater's descriptions fit in with and help to illustrate the general principles, the philosophic side, of Theosophy, excellently. Others do not and have to be discarded until modified and corrected, as they have been in some cases. In any case, there is no more reason for the deification of the one than of the other set of authors. I humbly submit that such substitution as *e. g.* Bro. Wadia suggests (in his paper in this issue), of a 'mightier will' or a vaster intelligence, even though it be Mr. C. W. Leadbeater's, or even our honored President's, for a member's own natural will and intelligence—is not Theosophy. Danger lies that way.

Mrs. Besant has addressed advice similar to that quoted above, to members in India also, on different occasions. In fact, within my personal knowledge, she has reproved some of the more devoted for unhealthy curiosity and excitement and sensationalism and for not

being content with just what she told them, and so on. But it is to be feared that the highly idealised statements and publications by herself in the *Theosophist*, etc., month by month, regarding Alcyone, for instance, tend to nullify such advice and reproofs and make the listeners feel that they are merely a matter of formal propriety. An artist is recorded to have seen a whole universe in his eyes; and a peasant to have exclaimed how like the Christ's his picture was. And so on. I am deeply perplexed as to what purpose is intended to be served by such publications. Pierre Loti has said in a book describing his visit to Benāres that he saw many bronze Christs going into and coming out of the "House of the Sages," as he calls the then home of the Indian Section, some fifteen years ago. But it can scarcely be that the present publications under reference have the same purpose as his?

The last sentences of Sir Subramania's fourth para, "such an indictment ...would seem to come hardly with grace etc." are only appropriate exfoliaton *ad populum* out of the root *ad misericordiam* and stem and branches *ad hominem* planted and grown by him. To translate his words: "Because X expresses agreement with Y in certain metaphysical ideas, therefore, by the laws of grace, it is necessary that Y should acquiesce in all X's administrative measures or statements about superphysical things." Whatever the laws of grace may require, the laws of ordinary reason seem to say that after X and Y have been working together for a common cause for long, if X suddenly takes up a new and inconsistent cause, that is just the occasion for Y to submit a remonstrance. The next three paragraphs wholly obscure the real issue, ascribe to me extreme views which I have repeatedly disowned and raise points which I have dealt with in footnotes to other articles in this issue. His sixth paragraph illustrates excellently how the *acta sanctorum* of every sect grow in detail and perfection with every successive narration. I have myself asked about a dozen members who attended the ceremony. They ranged from 25 years to 65 years of age. They all said they felt nothing. One, a prominent O. S. E. worker, expressly said he felt nothing beyond the general elevation of mental mood which he felt throughout the Convention days. Mr. J. Unwalla's article, in this issue, has more to say on this point. A member from Sind has asked me in a letter an appropriate question in this connection: 'If others who did not see but only felt the superphysical presence of a great Ṛshi prostrated before the Young Head of the O. S. E. surely Mrs. Besant and Mr. C. W. Leadbeater, who both saw and felt it should have been the very first to prostrate themselves; did they do so?" None of the reports say they did. Sir Subramania says "whether the youth who is the head of the Order is not going to be used for the pur-

pose on the present occasion is a matter outsiders cannot make any pronouncements upon." Then why din into the ears of those outsiders anything at all on the subject? Perhaps they can pronounce upon its truth but not upon its untruth. These sentences of Sir Subramania's have of themselves fallen into the shape of the true old theologian's and revelation-defender's arguments and indicate THE *difficulty* in the present situation. "A world-teacher is needed sorely. Therefore he will come. And by taking a disciple's body. Some forty years hence; or fifteen; or only ten as the world's need is great. This one is the most likely. Therefore this *is* the one. The world-teacher's influence is already upon it. What can outsiders know? They have only to believe and follow. Let us all begin *worshipping* it at once. No others are any good." Such is the course of our very human thought. One begins to understand why the plans of the hierarchy are not usually disclosed—just because of the danger of producing such unhealthy excitements; and one also begins to think that any *apparent* disclosures are more likely to be blinds than otherwise.

It were a too long task to deal with all the debatable points in Sir Subramania's paper. I shall conclude with referring to his very last sentences, which are the legitimate blossom and fruit out of the root and stem and foliage referred to before. As usual in such cases, he recommends patience, peace and silence only to those who would question or differ, on pain of being held guilty of sinning against kindliness and gentleness to "the blessed bewitching-eyed child." When it comes to this, what can be said? We are in the regions of the arbitrary, the regions of temperaments and feelings which are independent of 'because' and 'why'. Every pair of friends, of lovers, of new-married bride and bridegroom, sees the stars and the universes in each other's eyes, and is the happiest that ever was, is or shall be; every mother's newborn baby is the handsomest in all the world, past, present, or future. And there is an undoubted truth in all this. But that truth is truth only to the particular persons concerned. It is a matter of "sacred and private feelings". Public instinct recommends the avoidance of too much public manifestation of them. Such feelings *are* necessary to a full life. Every son of woman, every daughter of man, suffers from heart-hunger, from the need to love and be loved, to worship and be worshipped, to foster and be fostered. And life is incomplete, nay, waste, without these experiences. But because the objects of such emotions are more or less arbitrary and peculiar to individuals or groups of individuals, much public display is usually avoided wherever there is any chance of differences of feeling. The home or whatever may correspond to it is the proper place for such; and the 'privacy of home' is a well known expression.

I assure Sir Subramania that there is absolutely no thought in my mind of any such unkindliness or ungentleness to the dear good lad, Alcyone J. Kṛshṇamūrti, such as he seems to suspect. I shall be only too happy to follow him or any one else, if he can only *prove himself* worthy. But, till then, I maintain, it is *not* they who have been advising Mrs. Besant urgently and repeatedly for a year and a half, to keep him more in the background, but they who have been proofless1y thrusting him forward before a justly critical and questioning public, and placing upon his young shoulders a very very much heavier burden than he can yet bear, that are really guilty of unkindliness and ungentleness to him. For them to write as Sir Subramania does, reminds one of the old nursery rhyme, "Cry, baby, cry, Poke your finger in your eye. And then say that it is I".

Sir Subramania, taking his stand on the impregnable and all-commanding *petitio principii* that Mr. Kṛshṇamūrti *is* the vehicle of a Maharshi, tries to divert attention to a comparison—which is not at all in point—of the merits of various books. The point is this instead Even if the Preface to '*At the feet of the Master*' be quite correct (—and be it remembered that Mrs. Besant has written it on the basis of information given to her by Mr. Leadbeater, for the writing etc. of the book did not take place in her presence, and. I understand, various Adyar accounts of its genesis differ—), is it sufficient reason for all that more or less public homage which has been paid sedulously to the scribe, as Sir Subramania calls him, by certain groups of our members? In itself, the book may be, I believe is, a very good little book and puts livingly and freshly many useful thoughts—though its substitution of 'love' for mumukshā (giving the thought an easier and more popular turn, but one liable to be misunderstood) is scarcely in accordance with Shaṅkarāchārya's treatments of the subject—treatments which should naturally rank higher than this book, since even by theosophical lore Shaṅkarāchārya is far higher in the hierarchy. A tradition from the earlier years of the Society is that the 'Imperator' who dictated or inspired much of what is best in Mr. Stainton Moses' writings was the Master M.; yet there never was a movement to make Mr. Moses an object of public worship.

I again assure Sir Subramania that it is *not* any the least unkind feeling towards the good youth that prompts me to say what I am saying -*but* the wish that he may be *saved* from harm and real unkindness.

सुलभाः पुरुषा राजन् सततं प्रियवादिनः ।
अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः ॥

Indeed I would be as thankful if Alcyone succeeds in achieving any signal service of his fellow-men as if one of my own sons achieved it. But I cannot think that the right way to help him to do so is to proceed, as described above, from wish to assumption and thence forthwith to worship. Let us rather proceed thus: "The need of the world is great for good theosophical workers. Let good theosophists, here and there, of themselves, dedicate children of exceptional promise to the work of being trained to be such. It may be that one or some of these will develop the needed soul-quality and mind-power. Then the Light of the Spirit of Wisdom and Goodness will descend upon and shine out from within him or them. Then our labors will have borne fruit. Then the world will be helped and served efficiently". In this way would all danger of spoiling by premature adulation be avoided; petty talk and meaningless mystery and mind-stunting sensationalism, prevented; all the dangers that attend a person-cult, averted; disappointment and disillusionment rendered impossible; progress made rational and open-eyed and earnest; the indispensable blessing of the older generation secured for the noble aspirations of the younger; and substantial good work of some sort done, *in any case*.

With this I will bring my remarks to a close assuring Sir Subramania that no one can regret more than I do, the need to discuss such matters publicly, and that I have only been compelled to do so by a strong feeling that the sphere of public usefulness of the T. S. was being contracted, its beneficial influence diminished, its fair name becoming besmirched with a ridicule difficult to repel, its credit and good repute decreasing—at least in India—and even its first and most important object threatened with disruption by the new methods and policies which have latterly entered into its administration. My love for the T.S. is great. For the T.S. represents the only public effort known to history, so far as I am aware, to bring together all the races and religions on a common platform, with the deliberate object of making them see the best rather than the worst of each other. And I am very anxious that this its essential and most specific and characteristic feature should not be endangered, as, I feel, it is sure to be by the disproportionate growth of any one person-cult within it and the encouragement of blind faith in and unquestioning obedience to any worker or leader of it. Hence my humble efforts to avert that danger. The efforts are possibly mistaken. But much may be forgiven to those who love the T. S. much. If I have been labouring under a false fear, public opinion within and without the T. S, will soon set me right, and as I have said before, I shall be very glad to find myself mistaken.

In the meanwhile I will hope that all these discussions, carried on with the object of eliciting all aspects of the truth, *in the interests and for the welfare of the T. S.*—let no one doubt—will leave all concerned not worse but better friends, because ensuring a more firm and clear and rational understanding of each other's positions and feelings, and because indeed "discussions clear the mind, as storms clear the air".

BHAGAVAN DAS.

(The following was received too late to be placed at the beginning where, however, another pronouncement of the P. T. S. has been duly given place. I regret I cannot see that the real issues in the case are touched in the present communication, Ed.)

LIBERTY OF OPINION IN THE T. S.

TO THE EDITOR OF *Theosophy in India.*

MY DEAR COLLEAGUE,

I think you may be glad to print the following summary of part of a lecture of mine in France, delivered before I saw your article, as it shows you that you have in the President of the T. S. a fellow-worker, not an antagonist, so far as your wish for liberty of opinion in the T. S. is concerned. The only slight inaccuracy in the summary is that I said "our books" not "the books of teachers."

I should be obliged to you if you would add to the French report the correspondence in the February and March issues of the *Váhan* which you and Mrs. Charles had evidently not seen, when she wrote her letter to you, and you wrote your commentary.

Yours faithfully,
ANNIE BESANT, P. T. S.

The French paper, *Le Theosophe,* in an article on Mrs. Besant's visit to Paris, gives the opening words of the lecture she delivered to Fellows of the Society. "We are a society of students ; we communicate and place on record in our lectures and in our books the results of the investigations which we have made ; among us, there are neither revelations nor dogmas ; we do not ask for blind faith ; we do not wish that people should be content to repeat the teachings given in our books ; each must study for himself ; you must accustom yourselves, in studying and in reading the books of teachers,

to see in them only incomplete researches, and not revealed Holy Scriptures. Exercise your critical sense, without which you cannot discern between error and truth. Among us there are some who know more than others, but it is not those who know most who will seek to impose their ideas on others. No one has the right to impose on others his personal views and the most entire liberty in research and in opinions should be one of the principal characteristics of the Theosophical Society."

CORRESPONDENCE IN FEBRUARY AND MARCH *Váhan*

BETWEEN MRS. CHARLES AND MRS. BESANT.

DEAR SIR,

In your last issue the President speaks of the T. S. as being the Herald of the coming Teacher.

If this is the present status of the Society, and its chief future mission what is the position of those members who are of the old *régime*, and abiding by our triple articles of association, know nothing of such herald duty?

Is the Constitution of the T. S. in progress of revision? Have the necessary two-thirds of the members voted for such a change? No voting paper has reached me. Is a fourth rule on this future mission to be added, and what is the wording proposed? How do members of the old *régime* fare under its provisions?

I entered some ten years ago an uncoloured Universal Brotherhood which bound one to no dogma, did not lean to any form of faith, acknowledged no special Teacher, and knew nothing of any herald duty. If this Brotherhood is for the future to be in service to a special Manifestation, it is an absolute *volte-face* in our fundamental policy, and this should be regularised and appear in our printed rules; so that those of us who are not wearers of the star may know exactly where we stand. And I request with the greatest courtesy that such a clearing up of the situation should be as prompt as the busy life of our President permits.

M. H. CHARLES.

P.S.—An official has reminded me that the Order of the Star is not compulsory. Neither it is—*as yet*! But there can be no individual freedom where there is collective bondage; this seemed too obvious to point out.

Another obvious thing which may escape notice. If the Society allows its Constitution to be thus ignored, and remains thus branded in personal service without the two-thirds' majority vote of consent, what is to prevent

an official proclamation a few weeks later, that the Order of the Star *shall* be compulsory ?

If Constitutional forms can be ignored with impunity once, the thing can be repeated ; and we remain entirely at the mercy of officialdom.

M. H. C.

FREEDOM OF OPINION IN THE T. S.

To the Editor of THE VĀHAN

DEAR SIR,

Mrs. Charles, in your issue of February, asks me promptly to clear up 'the situation,' so I trouble you with this letter for your March number.

The Constitution of the T. S. cannot be altered, for the T. S. is bound by its Memorandum of Association, dated April 3, 1905, and there is no power to alter this while the Society endures. Its Rules can be changed, but not by the vote of the members; the members can only vote on the election of the President, and, in each National Society, on the election of the national officials, and on such local affairs as are placed within their power by their national bye-laws. Each National Society elects its General Secretary, and he sits on the Governing Body, which alone, by a two-thirds' majority, can change any Rule. When the Governing Body changes a Rule the members must accept it, exactly as the citizens must obey the laws made by their representatives in a legislative assembly.

Freedom of opinion and of speech is secured to every member by the Constitution on every subject except Universal Brotherhood, and no member, not even the President, can be deprived of this. Any opinion put forward by any member may be freely criticised by any other member, and the VĀHAN, which printed my views, to which Mrs. Charles objects, distinctly states that "The Theosophical Society is not responsible for any statement contained herein unless set forth in an official document." Freedom of opinion does not mean absence of opinion, but the freedom to express it, and the President shares this freedom with every other member. Mrs. Charles has the right to think and say that the President should not express any opinion, but there is no power in the T. S. which can silence either her or the President. Personally, I am always glad to see members expressing opinions contrary to my own, and never feel any wish to impose my views on others ; but I note, with some interior amusement, that those who most loudly demand freedom of speech for themselves, and exercise it, are the most eager to impose silence on myself. The freedom quite rightfully exercised by Mrs.

Charles can never imperil her membership, nor can anyone make her responsible for views she does not hold.

She is as free to regard the T. S. as "uncoloured" as I am free to consider that it exists for the purpose of spreading Theosophical ideas. We may differ as to its functions, just because opinion is free in our ranks. There would be no need to have an Order based on belief in a coming World-Teacher, if all members of the T. S. accepted that belief.

It may interest members to recall the fact that Mme. H. P. Blavatsky, one of the Founders of the T. S, regarded it as the mission of the T. S. to prepare the world for the coming of the next great Teacher, though she put that event perhaps half a century later than I do. Which of us is right as to date, only time can show. I do not say that she was necessarily right in making this its mission, but as she proclaimed this view in the supposedly "uncoloured" days, under "the old *regime*," the repetition of the statement by myself does not imply any change of policy. She wrote: "The next impulse will find a numerous and *united* body of people, ready to welcome the new torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organisation awaiting his arrival, which will remove the merely mechanical, material obstacles and difficulties from his path," That was the view of one of our Founders—really of both—as to "the future of the Theosophical Society," and my crime is that I share it, and do what my poor powers permit in preparing the minds of men for that coming (See *Key to Theosophy*, pp. 306, 307, edition of 1890.)

ANNIE BESANT.

—:o:—

I may add to the above, that if both Mme. Blavatsky and myself should prove to be mistaken in our belief that the coming Teacher will find in the T. S. "an organisation awaiting his arrival," we are even then hardly to blame, under the Constitution, for expressing the belief.

A. B.

(The following is from Bro: J. N. Unwalla, Ex-Principal of Bhavnagar College, who has been one of the Councillors of the Indian Section, T. S., for many years. Ed.)

THE VIEWS OF AN OLD THEOSOPHIST.

काशीक्षेत्रं विना मन्ये, मया नान्यत्र जीवितम् ।
विश्वनाथस्तु नाथो मे, स्थाने मह्यं तु किं भयम् ॥

ज. न. उ.

Elsewhere I would not live, except in sacred Kāshi here,
With Vishvanāṭh, my Guardian Lord, what then have I to fear?

J. N. U.

I am proud to call myself a Theosophist of more than thirty-one years' standing—"staunch and true as steel"—unswerving in my loyalty and devotion to the Great Cause, to my dear Teacher Madame Blavatsky—that *clarum et venerabile nomen*—whose memory as well as that of Colonel Olcott, her devoted colleague the President-Founder, I cherish with loving devotion. After the passing away into "the Regions of Glory" of that great Teacher, I have owed my allegiance to the Sacred Cause as represented by Mrs. A. Besant our present beloved Leader, as President of our Society.

Some of my esteemed Brothers have asked me whether I believe in the "Coming of a Great Teacher" in the near future, whether I have joined the "Order of the Star in the East" and whether I was present in the T. S. Hall here when some Occult Phenomena are alleged to have taken place on the 28th of December last. They also have asked me to state whether I saw or felt anything unusual on that occasion.

I must at once say that I believe in the "Coming of a Great Master" in the near future. Apart from all that has been said so eloquently and so forcibly by our President, I may be allowed to give *my* reasons for such a belief. Long before the T. S. was founded by the President-Founder in 1875 I had been from my very infancy hearing from my mother and other elders of my family—and I belong, I am proud to say, to the "Mobed" or priestly, caste (*Aḍhvaryu*, both in Zend and Samskṛṭ)—that a great Teacher or Prophet, called *Soshiosh* (in Zend *Soshianṭa*) was soon to appear and I was

even told by some afterwards that he was *already born* somewhere between India and Persia. How eagerly in my boyhood I imagined that I should be one of those who would work under his banner against the infidels—in old Persian or Pazend—*Durvands*! —Of course, in those days I was bigoted enough to believe that all non-Zoroastrians were infidels! This belief was strengthened and enlivened into an all-compelling Faith when I had the privilege of joining our Society in Bombay in 1881 and of coming subsequently into closer and closer contact with Theosophic Teachings as given out by H. P. B. whose friendship, loving kindness and motherly affection I have valued with unspeakable devotion in this janma and shall, I feel, surely value as a special privilege in all my future janmas.

I had, I may as well mention now, the privilege of being in her company—nay as a member of her family—once for three weeks at Adyar and at another time for two weeks in Kathiawar when she was a guest of my pupils, the late Dājirāj Sāheb, the Rājā of Wādhwân, and the late prince Harisingji of Bhavnagar. It would take me far, far away were I to describe what I saw as occult phenomena, what inspiration I felt in her presence and what teachings —preparatory—I received from her directly with regard to the coming of a Great Teacher—the question at issue now. I remember fully that she told us, in the presence of my dear friend, the late Dāmodar Mavlankar, at Adyar, that a Great Teacher would positively come "in the beginning of the next century" accompanied by other Teachers—of course all on the physical plane—"if you all prove yourselves worthy of it", or some significant words to that effect. This was a corroboration in a way, as I told her, of what I had learnt ever since I was a boy.

I know that there are many of my dear friends and others even in the Society who would look upon this my belief also, as at best, one of my "fads". But they must remember that as a Theosophist I am a "free-lance". Many have been the lessons that I have learnt and assimilated from, to me, that life-giving channel. I firmly believe that Theosophy is not Theosophy if it inculcates a blind unthinking obedience and if it tries to enslave a person's conscience or beliefs or if it in any way hampers and tries to stifle liberty of thought or liberty of conscience. I am sure

I am right when I say that it was the real Theosophic spirit that attracted our present Teacher A. B. to Theosophy and to H. P. B. and induced her with an irresistible impulse to join our ranks, as a great step forward in her eventful yet beautiful life of Agnosticism when a colleague of Mr. Bradlaugh. These useful lessons that I have thankfully and gratefully received from H. P. B. and have, *yaṭhā shakṭi*, assimilated into my very being more or less successfully—"perhaps less rather than more"—have anyhow influenced and moulded my life as a Theosophist. I can not therefore be too grateful to her in the first instance and through her to her renowned successor A. B. Thus then I frankly admit that I am full of faults and weaknesses yet to surmount—certainly not all in this life—" yet in another and better rebirth "— to quote the very words of one of our Blessed Masters in a precipitated letter in red, still in my possession now with me.

Again one of the most useful virtues which I have learnt at H. P. B's feet is humility; she herself was humble and showed it with a touching rush of feeling almost phenomenal on many an occasion, I remember, in my presence. But I cannot dilate on that now. I may be permitted to make only this remark that she even went so far as to assure us that they, the " Illuminated ", called Themselves " humble ", and that Infinite Power was combined with Infinite Love and Humility—for have They not called Themselves in some of Their letters, " Elder Brothers of Humanity "— great as They undoubtedly are ?

Superstition or no superstition, belief or disbelief, " fad or no fad ", in all humility therefore I ask such friends and Brothers in our Society as well as others not in the fold, why I should be debarred that same liberty in all these matters which as a Theosophist I am always ready to concede to them.

With these preliminary personal remarks to make my position clear, I now proceed to assert that I do belong to the Order of the Star in the East, just as I belong to a great many other Theosophic activities. The above Order I have joined because of my early training as a boy and the subsequent teachings I have received from H. P. B and A. B. With all due deference to our respected President and in a spirit of complete humility, nevertheless, I may differ from her as to the *mode* in which these teachings are present-

ed to us, for on these teachings hinge the modern developments of Theosophy. I may be wrong or mistaken but I believe I have some reason on my side when I see how far this Neo-Theosophy, if I may call it so, has been the cause of a great deal of misapprehension and of positive mischief on the part of some of its votaries at the more active centres as well as some other parts of the country. I need not proceed further for it is a painful subject to me and to others. Some of us have already drawn Mrs. Besant's attention to the vagaries of some of the followers of this Neo-Theosophic cult; for these have formed themselves into a clique or cliques thus intensifying a species of fanaticism that has repelled many an old Theosophist from joining the Order. I can not help remarking also in this connection, that the storm thus raised here has been spreading far and wide and has been raging with greater and greater fury over our heads—greater, I believe, than the one that was raised by the so called "Coulomb affair", *quorum pars magna fui*, where I had the privilege of joining in the fray under the banner of H. P. B. and H. S. O.

The vagaries of these enthusiasts must be suppressed and none can do it more effectively than the sacred personality that at present holds the helm of the Theosophic barque now staggering unmistakeably on a seething sea of tendencies that may lead to conceit, hatred, jealousy, selfishness and self-aggrandisement. I may be exaggerating, but anyhow these are my impressions. Yet I have full faith in her, to say that she alone can succeed, (as she could last year to a certain extent), in allaying the storm raised more by their repellant attitude than anything else, for they seem to believe that those "that are not with us are against us"—a non-Theosophic attitude to assume for Theosophists at any time.

Personally I have been taught by those who have been my revered Teachers never to be a fanatic. But I must confess I *am* a fanatic only against all those insidious and Protean forms of fanaticism and bigotry that have disfigured the pages of history, ancient and modern. In this connection I cannot forget the sonorous verse of Lucretius, the old Roman poet, denouncing the mischievousness of bigotry,

"Quantum religio potuit suadere malorum!"

For this unfortunate manifestation of Neo-Theosophy I refer all my friends to the sober article by our esteemed Brother, Mr. Bhagavān Ḍās, the present General Secretary of the Indian Section, in the March-April number of the sectional organ. The lucidity of his arguments, the earnest peace-loving tone blended with humility and frankness with which he points out the dangers ahead with a series of warnings against them, are only equalled by his unshakeable love and regard for Mrs. Besant. That article speaks eloquently of a mind calm and tranquil, unruffled by the boisterousness of the storm which unfortunately hovers over our heads and which has staggered many an old Theosophist—determined yet as they are under all circumstances to be true and loyal to the Great Cause.

With regard to the question anent the unique occasion on which the influence of a Great Master alleged to have been seen or felt In the T. S. Hall here on the 28th of December 1911 :—In answer to this question I simply and honestly say with perfect humility that I saw or felt nothing unusual. I say so freely now because Mrs. Besant and others have described the incident publicly—that is to say, it is not a secret. I have no doubt, *my* failure to perceive any thing unusual was, I dare say, owing to my want of clairvoyant powers and I do not pretend to have Yogic Siddhis. Granted, because our Reverend Teacher gifted as she is with Clairvoyant Vision says so, that there was a Crown of Light, a kind of Oriflamme, a Gloriosa Corona Sanctorum on the head of J. K., when he gave to Members of the Order the certificates, I myself saw nothing. Perhaps two or three more, more fortunate than I am, may have seen it also ; but as far as I now know on enquiry, none else could see it. That the occasion was unique, I grant fully ; but what I felt then and feel now is that there was not in that assembly that solemnity among the Members of the Order which that occasion required. It was only days and weeks afterwards that in some of the enthusiasts I found a tendency to indulge in exaggerated descriptions of the event—which I am afraid, has already cast some doubt or ridicule on the fair name and fame of our Society on the part of those Theosophists or non-Theosophists who do not readily believe in such phenomena. I know when our enthusiasts read these lines, written " not in anger but in

sorrow", they will simply say, as is their wont, "We do not care, we know better". I cannot write more about them for, after all their vagaries, they are my Brothers.

I may as well mention in this connection that I am one of those old Theosophists—alas! now very few left alive—who had the good fortune to witness some of the marvellous Occult Phenomena in the presence of my Great Teacher H. P. B. These interesting personal reminiscences will show that I am not a stranger to such phenomena and that I fully believe that they do take place.

Now shaking off all diplomatic obscurantism which one is inclined to envelope one's self in at present, let us ask ourselves this question:—What should be our attitude in the presence of these titanic disturbances, when we see our beloved Society torn into so many factions or cliques and when even "the tongue of evil report" is busy against some of us within the fold?—whilst far above us all stands our Great Lady whom most of us look up to with filial piety, pure, spotless, unscathed, towering over us all in all her pristine greatness, loved and respected by all, friend or foe, all over the world, Theosophic and Non-Theosophic, "more like an impersonal being than an actual personality". That fact alone is our only source of consolation, our only sheet-anchor, so to say, when we see all around us, plunged in mutual jealousies and hatreds, factions and cliques like so much wreckage, detached from the great ship and floating about aimlessly on the ruffled surface of a roaring ocean—"Rari nantes in gurgite vasto."

In this case I humbly venture to submit the following advice to my Brethren, much younger than I am in Theosophy—but, may be, "older in Soul"—and especially to those who look upon me with love and regard, and honor me with their confidence in matters Theosophic. My advice is simply this:—"Suspend your judgment". Also this:—"Under all circumstances keep an even mind"—words seen frequently in repeated visions by an American Seer, known to Colonel Olcott, as he himself told me, in his younger days—Andrew Jackson Davis, *vide* his highly interesting autobiography—now very rare. Follow the first piece of advice whenever in doubt as to whether in a certain case our great A. B.

is right or not. I cannot conceal the fact that some of the enthusiasts whom I have spoken of above, have even gone so far as to have begun to do her a gross injustice by calling her infallible—nay by even looking upon her as a full Mahātmā already. Now some of us know it as a fact that she has expressly, repeatedly, and frankly said — as our great prototype of a Teacher, Madame Blavatsky, used to say before her—that she is but a chelā of the Great Masters whom we all worship and adore constantly every day. Our personal reverence for her, our intense love and loyalty to her, should not degenerate into a Besant-cult. Do we not know how H. P. B.—great as she was—deprecated and repudiated attempts that were made to inaugurate a Blavatsky-cult? And subsequently did not the late H. S. O. and did not our present President deprecate in very strong terms any movement that flatteringly instituted an Olcott-cult or a Besant-cult? All that now is in black and white. They know, and Mrs. Besant knows and has often told us, how devotion to a Teacher—great as he or she may be—manifesting itself as a cult, has been the cause of the ruin of a great many sects, panthas, samājas, schools of Occultism —nay even schools of Philosophy, pure and simple—in our country and elsewhere. Our distinguished Mr. Bhagavān Dās has very pithily and ably expressed himself in his article, anent this form of aberrant and intensified Devotion lacking in balance and sobriety: but to the great consternation and, I must confess, to the great amusement sometimes, of some of us old veterans, many another cult is springing up amongst us. I grant that liberty of thought and liberty of speech and liberty of belief are the very essence of Theosophy, but—as Locke in his *Essay on Toleration* has ably shown—there is a limit to that liberty when it lapses into dangerous licence in "thought, word and deed"—the bane of all that is good in this world, however high its ideals may be.

Let us also always meditate on the priceless dictum of one of our Masters:—"First deserve and then desire". This again and again reminds us of what H. P. B. told us as pointed out above—that we all should *deserve* the "Coming of the Great Master" and His colleagues of the Great Hierarchy in the beginning of the current century. If we fail now to deserve Them by setting up our selfish cliques or by our wanton mutilations of the Objects of

our Society as well as of so many Orders as channels, bubbling with enthusiasm, for our exuberant energies—if, as I say, we fail thus to deserve their "Coming"—the alleged "adumbrations" or *Pravesha* of, as we are told, at least six young boys that are being prepared now, may never take place after all in this century. Consequently Humanity will be rendered the poorer through our own follies, through our own misplaced enthusiasm and through our own want of balance and sobriety and above all, humility pure and simple.

May wiser counsels prevail in the bosom of our Society, may the Great Lady who presides over our Society continue with health and strength to rule the destinies of this World-Wide Organization; may all the Members sink their differences and bickerings into mutual forbearance and tolerance and work with her in every branch of work that tends to Unity and Universal Brotherhood all over the civilised as well as the non-civilised world, so that we, as Members of one great family, *viz.*, Humanity, may all combine to deserve the favour of Those Who guide and direct the destinies of the world. This should be our constant prayer before Their Throne of Grace Everlasting. Om-Ṭaṭhāsṭu. Om-Shānṭih! Shānṭih! Shānṭih!

J. N. UNWALLA.

NOTES AND NEWS

We have to record with deep sorrow the passing away of Brother Seth Dharamsey Morarji Goculdas of Bombay on the 13th of May, 1912 at his residence in Mahabaleshwar, after a short two days' illness. The deceased was one of the leading citizens of Bombay, quiet, gentle, unobtrusive, yet highly respected for his exemplary life and exercising a great and beneficial influence amongst the community of merchant-princes of Bombay. His palatial house in that capital was the scene of continual theosophical activities and the fixed halting-place of our honored President during her visits to Bombay on her way to and fro India. And his purse was always generously open for the helping of theosophical and all other worthy public causes. It is true, a soul like his cannot but be happy in other worlds, yet the T. S. has suffered an undoubted loss in the immediate present, by his premature

passing—premature, as is almost the fixed rule for Indian publicists, because he was not quite fifty yet. He was a Councillor of the Indian Section of the T. S. for many years, and a Trustee of the C. H. College from its very beginning. His fine presence will be missed sadly at future theosophical conventions by all who knew him. He leaves sons who, we all hope, will carry on the traditions of the family worthily and in time prove as good and great supporters of the T. S. as he was. We are strengthened in this hope by the fact that they have a living example —and may he live long—in their uncle, Seth Narottam Morarji Goculdas, the younger brother of the deceased, who has been a constant associate of his brother's in all good works, for the T. S. and other causes, and now occupies the honorable position of Sheriff of Bombay—being the youngest Sheriff appointed so far.

We have also to offer our sincere condolences to our Joint General Secretary and veteran worker, Bro: K. Nārāyana Swāmi Iyer, on the very sad calamity which has befallen his family by the sudden and most premature death in April of his only son, the breadwinner of the family. We hope that the sympathies of all our members will go towards him to support him in his great sorrow. To add to his misfortune he has been suffering from malarial fever. We hope and pray that he may recover soon and resume work, which is the best solace for a man of his tirelessly active temperament.

We may add a word of respectful tribute to the memory of Mr. W. T. Stead, the world-famous Editor of *The Review of Reviews*, whose body met its end heroically, as befitted his life, in the terrible disaster of the Titanic. Though not formally a F. T. S., he was a true theosophist, as H. P. B. said of him, by his deeds. His *Review* always championed the wronged and the distressed, and he always publicly defended and advocated whatever appeared to him good in Theosophy and the T. S., undeterred by fears of ridicule. May his soul rest in peace—if such an almost feverishly active soul, and beneficently active, be yet tired and in need of rest—and may he come again shortly, strengthened by his rest, to do better and better work.

BUILDINGS.

Our veteran worker Bro: T. Ram Chandra Row laid the Founda-

tion Stone of the building of the Namagiri Lodge T. S. at NAMAKAL on the 10th March 1912.

The COMILLA Branch owns a tin-roofed bungalow built some twenty years ago with money provided by a Sāḍhu Mahanṭa named Karangir. It is trying to raise four thousand rupees locally to reconstruct the building.

BRANCH WORK.

THE KĀSHI TAṬṬVA SABHĀ AND C. H. C. LODGES, BENARES, have been working at a somewhat ambitious scheme of lectures, dealing with the fundamental ideas of the various sciences and arts as well as current topics, *e. g.*, the suffragette question, industrial disturbances and strikes etc., *in the light of Theosophy*. An introductory paper on the ground-plan or main ideas of the science of Theosophy has been read by Bhagavān Ḍās, and the sciences of History, Biology, Physics, Purāṇic Interpretation and the Fine Arts dealt with by Messrs. Arundale, Trilokikar, Sanjiva Row, Telang and Wodehouse. We hope to be able to say more on the subject, inviting a symposium on lines of systematic work along the three objects of the T. S., in our next issue, space permitting.

COMILLA :—This branch celebrated with great success, on the 25th February 1912, the Birthday Anniversary of Paramhansa Rāmkṛṣhṇa, who has many followers, amongst the members of the Branch as also outside, in the locality.

THE SAHARANPUR LODGE held its anniversary on 10th March with Mr. Ernest Wood in the chair. Under the guidance of Bro: S. P. Sanyal, it has been doing useful study-work during the year, and held six special meetings in different quarters of the town to explain theosophical ideas, in the vernacular, to the inhabitants. It has also kept in touch, in brotherly fashion, with other useful local movements e. g. the Sanāṭana Ḍharma Sabhā, the Sikh Sabhā, the Ārya Samāj, the Boys' and Girls' Schools, the Rāmāyaṇa-reading party which meets every Saturday in a different quarter of the town, and so on. It was visited during the year by Bro: M. D. Pandey.

Bro: G. B. Vaiḍya reports that the THANA CENTRE has been studying *Pañchaḍashi*; MALEGAON LODGE work is for the present suspended because of plague, but different members are engaged in gratis medical work, in translation of theosophical articles, or holding student classes etc.; BELGAUM has only one member at present; POONA LODGE meets regularly twice a week, devoting Fridays to the O. S. E. and Sundays to the T. S.; SĀNGLI LODGE studies *Jñāneshvari* and Marāthi

poets on Sundays; and HUBLI LODGE held its Anniversary in March having held 201 meetings during the year and made a point of promoting social amenities with non-members.

The JHANSI LODGE reports 25 meetings during the year for study; its Charitable Dispensary helped 962 patients, besides several plague patients. It was recently visited by Mr. M. H. Hawthorne.

The BANGALORE LODGE was visited by Messrs. R. B. Clarke and T. Prime during the quarter ending 31-3-1912. Students and other young men joined the O. S. E. which has now 25 members there, 12 being non-theosophists. 55 study meetings were held during the year, the average attendance being 7. The Branch has the great advantage of the help of Mr. V. P. Madhava Rao, C. I. E. late Dewan of Mysore and Mr. Justice K. S. Chandra Shekhara Iyer, one of the Indian Section Councillors.

OUR TRAVELLERS.

BRO: G. N. SHASTREE of Dewās (C. I.) sends a very interesting report which, for lack of space, we have to postpone to the next issue.

BRO: KESHO LAL, Branch Inspector, visited, in March and April, Darbhanga, Sītā-Marhī, Samastipore, Motibīri and Bettia. The subjects of his lectures were: "The underlying meaning of the Rāmāyaṇa", "Devotion", "Theosophy", "Bhakti", "Student-life", "Ahimsā and Idol-worship", and "Avatāras".

BRO: KULLADA PRASAD MALLIK, Branch Inspector, has been visiting Comilla, and lecturing on the *Bhāgavataṃ*.

Bro: R. JAGANNATHIAH visited Vellore, and gave a series of three lectures on (1) Islam, (2) Hinduism, (3) Islam and Hindusim, a contrast and a reconciliation.

Bro: M. H. Hawthorne visited Manikpur, Allahabad, Cawnpore, Etawah, Agra, Aligarh, Delhi, Jhansi and Bombay, and lectured on: "Thought-forms", "Man Visible and Invisible" "Theosophy and the Theosophical Society", "Signs of the Times", "Evidence of Reincarnation".

BRO: L. SUBRAMANIA IYER, Branch Inspector, visited in February last, Sivaganga, Deva-Kota, Pudukota, and Satur, and lectured on "The Value of organised activity" and "What is Theosophy."

The Joint General Secretary, Mr. K. N. S. Iyer, has been visiting many towns but owing to his bereavements has not been able to send in information.

We very much regret to note that Sister K. Browning has been compelled by ill health to take leave from her work in the Punjab. She is now staying at Poona for a short time, with relatives, and thence goes on to New Zealand for rest and recuperation. We all hope strongly that she will be able to come back before long thoroughly recovered, and resumes her labor of love.

FEDERATION-MEETINGS.

The twelfth sitting of the Behar Federation was held at Motihari on 6th and 7th April. The Gaya, Arrah, Bankipur, Muzaffarpur, Chapra, Motihari and Silao Branches were represented. R. B. Purṇendu Narayana Sinha presided. Professor Sanjiva Row of the C. H. C. gave lectures on "Prayer and Worship" and "Christ and Buḍḍha" and "The coming world-teacher". Bābu Kesholal, B. Madhusodan Prasad and R. Br. P. N. Sinha spoke on "Bhakṭi" "Avaṭāra", "Theosophy and Religion" and "Nirguna Bhakṭi and Brindāban Līlā" in Hindi.

The 3rd Session of the Karṇataka Federation was held in Bowringpet on 27th and 28th April, under the presidency of Bro: Y. Srinivasa Rao. A very full programme was gone through. Bros: T. Ramchandra Row, B. G Rajagopal Moodr., A. Mahadeva Sastrier, J. Srinivasa Row, B. L. Gajaraja Moodr., and K. Ramachandra Row, and K. N. Ramayya spoke on various subjects, in English, Tamil and Kannada, and Miss C. M. Codd on "The Coming World-Teacher." There was a Hari Kathā, a Social Gathering, a Business Meeting and a Question Meeting—besides two E. S. Meetings—according to the Programme received.

The Bhāgirathi Federation held its tenth meeting at Chinsurah on 17th March, under the presidency of Bro: Hirendra Nath Dutt. The Rishra, Serampur, Uttarpārā and Bishālākshi Lodges were represented. Lectures were given in Bengali by the president and Bro: Jogendra Nath Mittra, on "Siddhānṭa-ṭaṭṭva.

The Southern Districts Federation held its tenth session at Alleppey in the Sanāṭana Ḍharma Viḍyāshālā on the 6th and 7th April. Dewan Bahadur T. Sadasiva Iyer presided. Bros: T. Ramachandra Row, A. Ranga Swamy Iyer, Ram Chandra Naidu, C. Krishna-Swamy Iyer, K. G. Sesha Iyer, S. Kalyāna Rama Iyer, M. K. Venkateswara Iyer, Rao Sahab S. Vaidyanath Iyer, V. K. Desikachariar, V. Ramachandra Iyer, R. Sundara Rāja Iyer, T. S. Lakshmaṇa Nārāyana Iyer, P. Nārāyaṇa Iyer, M. S. Rama Iyer, and S. V. Subramania Iyer, spoke, in English and Tamil, on such varied subjects as these:—"The Present Opportunity", "East and West from the standpoint of Theosophy," "The Aims of Theosophy," "The Evolution of the Universe" "Ḍharma," "Theosophy", "Divinity in Joint Family Life," "The

Coming of the World-Teacher", "Prapaṭṭi", "T. S. Lodge as Centre of Peace and Prosperity", "The Goal of Humanity", "Theosophy and its Evidences", "Symbolism in Festivals", "T. S Propaganda work", and "Practical Theosophy for students." Besides, there were two E. S. Meeings, two Social Functions, two Business Meetings, a *Viṇā* entertainment, a Magic Lantern Exhibition, a Conversation, and a Variety Entertainment—a very full programme indeed.

The North Western Federation held its third annual meeting at Multan from 5th to 8th April. The Honorable R. Br. Hari Chand presided. Prof. P. K. Telang of the C. H. C. spoke on "Brotherhood and Social Science" and "The Inspiration of Theosophy", and Miss K. Browning and Bro: Bhanu Prasad on "Man and his Thoughts "and " Man and his Bodies", with the help of a magic lantern. There were also three E. S. meetings, an O. S. E. meeting at which six new members were enrolled, two business meetings, two question meetings, and papers and speeches by Federation members.

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OUR FINANCES.

I venture to invite the attention of our members to the finances of the Indian Section. They will have noticed (*vide* Nov. '11 *Theosophy in India*) that the preceding year ended with a very large *minus* balance. Brother A. Schwarz, our good Honorary Auditor, cleared it off by a reduction in the value of the capital stock, in accordance with what I understand is the commercial system of audit, and so, on paper, we began the year on I. x.' II. with a clear sheet, *i.e.* neither a plus nor a minus balance. And the paper-balances, published month by month since then, show no immediate distress. But as a fact, the *actual* balances which tally with the actual minus balance at the beginning of the year, are different. We have been literally living from hand to mouth and have only just succeeded in clearing off the minus balance. But some of the weaker buildings urgently require repairs; the Adyar annual contribution is yet to be paid; there are one or two other large items due from the Section; and it is very desirable that there should be a certain sum in reserve against emergencies. I therefore request all our members of the Indian Section who can afford to do so, to help, by special gifts, to improve the finances of the Section.

BHAGAVAN DAS,

General Secretary.

DETAILS OF THE HEAD-QUARTERS INCOME AND EXPENDITURE FOR THE MONTH OF FEBRUARY 1912

Receipt Heads.	Rs.	As.	P.	Expenditure Heads.	Rs.	As.	P.
Unattached E Fees ...	89	14	0	Establishment--			
Do. Annual Dues...	92	4	0	(a) Office... ...	211	8	0
Lodge E Fees ...	222	0	0	(b) Inspection ...	189	8	0
Do. Annual Dues ...	586	13	0	(c) Servants ...	54	1	6
DONATIONS--				(d) Garden ...	46	5	0
(a) General ...	7	0		*Theosophy in India* Sundries	87	11	0
(b) Inspection ...	9	0	0	Do. Printing ...	217	2	0
Receipts from *Theosophy in India*--				Vernacular Propaganda ...	120	0	0
(a) Advertisement. ...	7	8	0	Travelling	165	12	9
Receipts from Garden ...	1	10	6	Printing, Stationery and Stamps	117	14	6
Rent	352	12	0	Contributions			
Water rate	20	8	0	(a) C. H. C. ...	50	0	0
Miscellaneous Receipts ...	2	4	0	(b) C. H. Girls' School...	75	0	0
Establishment Servant ...	12	4	0	Convention Registration fees (refund) ...	24	4	0
Theo. in India Sundries ...	22	1	0	Miscellaneous charges ...	26	11	3
Printing, Stationery & Stamps	1	2	6	Medical ...	5	0	0
Convention charges ...	1	2	0				
Repairs	5	0	0				
Shantikunj purchasing fund	4	0	0				
Total receipts ...	1,437	3	0	Total expenditure ...	1,390	14	0
Balance of the last Month...	2,341	4	9	Balance on hand ...	2,387	9	9
GRAND TOTAL ...	3,778	7	9	GRAND TOTAL...	3,778	7	9

B. VALLABHA ROW,
Accountant.

BANKE BIHARI LAL
Assistant Secretary and Treasurer.

	Rs	As.	P.		Rs.	As	P.
Donation General :—				Commuted Dues Fund--			
Krishnarpan ...	7	0	0	B. Himat Lal Jamnashankar Bhatta ...	10	0	0
Inspection				P. T. Powri, Esq. ...	50	0	0
B. Durga Prasad, Zamindar, Gaya	4	8	0	Mrs. Kurichati Rangamma	50	0	0
Dharmavaram T. S. ...	4	8	0				
Total ...	9	0	0	Total ...	110	0	0

DETAILS OF THE HEAD-QUARTERS INCOME AND EXENDITURE FOR THE MONTH OF MARCH 1912.

Receipt Heads.	Rs.	As	P.
Unattached E. Fees	80	0	0
Do. Annual Dues ...	70	8	0
Lodge E. Fees ...	222	0	0
Do. Annual Dues ...	377	10	0
Donations—			
(a) General ...	19	8	0
(b) Convention ...	0	0	0
(c) Inspection ...	20	8	0
(d) President's birth-day ...	0	0	0
Receipts from *Theosophy in India*—			
(a) Subscription ...	0	0	0
(b) Sale ...	0	0	0
(c) Advertisement ...	15	8	0
Receipts from Garden ...	12	2	9
Interest ...	0	0	0
Rent ...	143	2	0
Water rate ...	6	8	0
Miscellaneous Receipts ...	1	14	0
Royalty on H. P. B's. Books	0	0	0
Recoveries ...	0	0	0
Establishment Servants ...	7	10	0
Postage V. P. Commission ...	0	1	0
Convention charges (by sale of cots) ...	19	2	0
New store room (refund) ...	3	0	0
Total Receipts ...	999	1	9
Balance of the Last Month	2,387	9	9
GRAND TOTAL ...	3,386	11	6

B. VALLABHA ROW,
Accountant.

Expenditure Heads.	Rs.	As	P.
Unattached Annual Dues to transfer ...	6	0	0
Establishment—			
(a) Office ...	0	0	0
(b) Inspection ...	200	0	0
(c) Servants ...	0	0	0
(d) Garden ...	0	7	0
Theosophy in India			
Sundries ...	2	11	0
Do. Printing ...	206	6	6
Vernacular Propaganda ...	125	0	0
Travelling ...	47	9	6
Printing, Stationery and Stamps ...	33	13	9
Furniture ...	0	0	0
Contributions—			
(a) Adyar ...	0	0	0
(b) C. H. C. ...	0	0	0
(c) C. H. Girls' School ...	50	0	0
Library ...	53	14	0
White Lotus day ...	0	0	0
Convention Registration fees (refund)	2	0	0
Miscellaneous Charges ...	28	4	6
Medical ...	5	0	0
President's birth-day celebration ...	0	0	0
Rates and Taxes ...	0	0	0
Bank deposit ...	0	0	0
Repairs ...	9	5	6
T. C Bhatta's Quarters (final payment) ...	100	0	0
Total Expenditure ...	870	7	9
Balance on hand ...	2,516	3	9
GRAND TOTAL ...	3,386	11	6

BANKE BEHARI LAL,
Asstt Gen Secretary and Treasurer.

DONATIONS &c. RECEIVED DURING THE MONTH OF MARCH 1912

Donations General :—	Rs.	As	P.
Krishnârpan ...	7	0	0
Miss A. J. Willson ...	12	8	0
Total ...	19	8	0

Inspection :—	Rs.	As	P.
Siloa centre ...	5	0	0
B. Ramdhun Lal ...	2	0	0
Ellore T. S. ...	5	0	0
Narasapur ...	3	8	0
Amalapuram ...	5	0	0
Total ...	20	8	0

DETAILS OF THE HEAD-QUARTERS INCOME AND EXPENDITURE FOR THE MONTH OF APRIL 1912.

Receipt Heads.	Rs.	As.	P.
Unattached E. Fees ...	50	0	0
Do. Annual Dues...	897	0	0
Lodge E. Fees ...	105	0	0
Do. Annual Dues ...	355	0	0
DONATIONS—			
(a) General ...	107	0	0
(b) Convention ...	0	0	0
(c) Inspection ...	0	0	0
(d) President's birth-day ...	0	0	0
Receipts from *Theosophy in India*—			
(a) Subscription ...	0	0	0
(b) Sale ...	0	0	0
(c) Advertisement ...	0	0	0
Receipts from Garden ...	54	0	0
Interest	8	12	0
Rent	159	4	0
Water rate	4	8	0
Miscellaneous Receipts ...	4	14	0
Royalty on H. P. B's. Books	0	0	0
Recoveries:			
Establishment Servants	8	10	0
Theo. in India Sundries ...	1	15	0
Vernacular Journals ...	5	0	0
V. P. Commission ...	17	10	0
Convention charges ...	3	8	0
Total receipts ...	1,782	1	0
Balance of the last Month	2,516	3	9
GRAND TOTAL ...	4,298	4	9

B. VALLABHA ROW,
Accountant.

Expenditure Heads.	Rs.	As.	P.
Establishment—			
(a) Office ...	211	8	0
(b) Inspection ...	150	0	0
(c) Servants ...	59	9	6
(d) Garden ...	41	3	6
Theosophy in India Sundries	100	0	0
Do. Printing	0	0	0
Vernacular Propaganda ...	125	0	0
Travelling	0	0	0
Printing, Stationery and Stamps	58	11	6
Furniture	29	3	6
Contributions			
(a) Adyar ...	500	0	0
(b) C. H. C. ...	0	0	0
(c) C. H. Girls' School	25	0	0
Library	29	0	0
White Lotus day ...	0	0	0
Convention charges ...	6	7	0
Miscellaneous charges ...	23	4	6
Medical	5	0	0
President's birth-day celebration ...	0	0	0
Rates and Taxes ...	0	0	0
Bank deposit... ...	400	0	0
Repairs	31	0	9
Total expenditure ...	1,795	0	3
Balance on hand ...	2,503	4	6
GRAND TOTAL ...	4,293	4	9

BANKE BEHARI LAL,
Assistant Secretary and Treasurer.

DONATIONS &c. RECEIVED DURING THE MONTH OF APRIL 1912.

	Rs.	As.	P.
Donation—General			
Miss F. Arundale	100	0	0
Krishnarpan	7	0	0
Total ...	107	0	0

DONATIONS TOWARDS THE EXTINCTION OF THE LAHORE DEBT.

	Rs. As. P.		Rs. As. P.
Bro : K. M. Bhatji ...	10 0 0	Dr. C. W. Sanders ...	15 0 0
,, Karandikar ...	10 0 0	Midnapore Lodge ...	25 0
Donations at Benares Convention ...	105 0 0	Total ...	165 0 0

Total repaid to date is Rs. 1,500/ but we want all the help we can have.

K. BROWNING, *Lahore.*

The following additional donations have been received,

	Rs. As. P.		Rs. As. P.
S. Ramachandra Aiyer ... (Jatalsabad)	5 0 0	to the fund ...	50 0 0
Miss Horne (New Zealand) ...	3 12 0	Rai Bahadur Hari Chand.	100 0 0
Mme. Bayer ...	25 0 0	Shri Krishna Lodge, Bombay. ...	109 0 0
Sale of type-writer presented by a F. T. S.		Seth Dharamsey M Goculdas. ...	100 0 0
		Seth Narottam M. Goculdas ...	141 0 0

K. BROWNING, *Hon : Sec.*

LODGES CHARTERED AND REVIVED DURING MARCH—APRIL—MAY, 1912.

THE CHITTAGONG LODGE T. S. was formed by Bro. Rai Bahadur Dr. Nabin Chandra Dutt, with 7 members (5 old and 2 new) on 29th April 1912. Bro. Sukhendu Bikash Rai is the Secretary.

THE SRI KRISHNAMURTHI LODGE T. S., PUTHUNAM KOTTAI, was formed by Bro. T. A. Gopalaswami Naidu, Lodge Inspector, with 8 members (all new) on 8th May 1912. Bro. M. R. Krishnaswami Naidu is the Secretary.

THE JIJNĀSĀ LODGE T. S., AMRITSAR, was revived by the members themselves with 3 members (all old) on 21st April 1912. Bro. Govindram Bulsing Malkani, is the Secretary.

ADMISSIONS.—March, 37 ; April, 17 ; May, 34.

RESIGNATIONS —(March) C. P. Govindatarakan, Walwanad ; 2926, Narain Rai Varma, unattached ; 3995, Chuni Lal Mullick, Hughly. (April) 1504, V. Vasudeva Rao, Morkapore ; B. M. Vishwanath Iyer, Chingleput ; 398, M. Bhashyam Pantulu, unattached. (May) 416, Dr. Debendra Nath De, M. B.; 5552, Jai Kishandas L. Barbheye, Bombay, Blav. Lodge.

PASSED ON —(March) 4200, A. S. Vaidyanath Iyer; Kumbakonam. 4409, L. V. Vardaraja Sharma, Kavali. 4679, N. M. Desai, Amraoti. 5686, P. Ramamoorthi, Berhampore, Ganjam. (April) 3257, K. Sivalingam, Sanmargh Lodge, Cuddalore. 3644, Khurshedji Edulji Sanjava, Akola. 3602, Wasudeo Vithal Limaye, Nagpore. Ram Charan Lal, Etawah. 5244, G. P. Subbiah Chetty, Kallegal. B. M. Vishwanadha Iyer, Chingleput. 4897, Dayaram Annoop Singh, Sukkar. 746 M. Purushottam Reddy, unattached. 3349, Seth Byramji Ruttonji Saklot, Srinagar. Lalit Mohan Chatterji, Uttarpara. (May) 2548, Manchershah Framji Aria, Bombay, Blav. L. 2607, Seth Dharamsey Morarji Gokuldas, Shri Krishna Lodge, Bombay. 2629, Merwanji Aderji Masalavla, Bombay Blav. L. 3709, Akshya Kumar Mitra, Bankipore.

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THEOSOPHY IN INDIA.

[*The Theosophical Society, as such, is not responsible for any opinion or declaration in the Journal, by whomsoever expressed, unless contained in an official document.*]

LINES OF T. S. WORK.

(Wanted—A Symposium on the above.)

In his paper on "The T. S. and Subsidiary Activities" in this issue, Bro: Khandalwala, one of our oldest members, asks "How are the Common Truths of Theosophy to be found out and how are the hearts of the existing religions to be vitalised?." He asks this question with reference to a suggestion of mine in the March-April issue of this Journal. But the answer is also suggested by me in the same sentence, *viz.* : "by means of the systematic pursuit of the three objects of the T. S". In a pamphlet on *The Fundamental Idea of Theosophy* (page 21) I have ventured to say : "I concieve the mission of the T. S. to be *not* to usher in a *new personal religion* (which, however, may be quite properly the mission of *other* associations) but (1) to harmonise (2) to rationalise (3) to broaden (and enrich) the *existing* religions *by means of the pursuit of its three objects* (respectively) and so gradually to enable them, of their own free-will and intelligent consent, to merge into the Eternal Universal Religion, in the persons of the most advanced of each religion first, and then of the less advanced by means of those. If these three obviously impersonal, yet unquestionable and indefeasible objects are steadily pursued in the right spirit (and the General and Sectional Councils and Office-bearers should make it their duty to carefully think out the ways and means of such steady pursuit) then surely the personal and formal elements—which and which alone are the separative and discordant factors in any given religion—will be gradually *subordinated* into their

proper place (—*not abolished*—which is an impossible absurdity,—); then the common soul-portions, the essential principles, of all the living religions will be enabled to coalesce into one Scientific Religion of Spirit-Matter; and then will all special religions and families of mankind merge into one great family inspired by Āṭma-Viḍyā or Theosophy".

Bro. Khandalwala's question then comes to this, *viz.*, What are the best ways and means of working out the three objects. A symposium on this question is eminently desirable. I respectfully invite all members who may have opportunities of studying the question, and especially all office-bearers, to be good enough to send in opinions. The experience of the past 36 years of T. S. work—which has naturally been governed, even though not always quite deliberately and purposefully, by those objects—with its successes and failures, should help in this endeavour. In fact such an endeavour would, in the natural way of all evolutionary growth only expand and clarify the significance of those 3 objects.

To make a beginning, I submit the following suggestions:—

1. In connection with the first object, work should be positive as well as negative, in the way of omission as well as commission— each being as useful and necessary as the other. Whatever tends to abate the sense of antagonistic separateness in matters of caste, creed, race, color or sex, whatever tends to increase mutual good-will, sympathy, helpfulness, the feeling of a common humanity and of peaceful co-operation—is promotive of the first object and should be diligently done. Whatever tends to emphasise the feeling of antagonistic separateness, is contrary to it and should be studiously avoided.

(*a*) Under the first category comes such work as that of the T. S. Leagues of Service started some years ago by our honored President, at the suggestion of Bro: Govinḍa Ḍās of Benāres after due consultation with various old members. This League-of-Service-work can be systematised and expanded with a little trouble. F's.T.S. have an enormous field of useful activity before them under this head, with reference to living local needs and requirements. The promotion of education, of sanitation, of social amenities, of medical help, of due administration of charities

and charitable endowments, of industrial co-operation, of public and private morality and physical and mental cleanliness of living, of arbitration and peace-making—on all scales, from petty law-suits to international complications, from village-schools to Universities, from tea-parties to parliaments of religions and universal races' congresses etc. etc.—in fact all the thousand and one civic duties of men and women—can be brought within the scope of this most important first object according to the abilities and opportunities and position in life of the F's.T.S. concerned. In the region of civic duty, there is even ordinarily and normally seldom occasion for invidious distinctions and antagonistic separativeness, but always for humanism and universal brotherhood. And, as a fact, in India, our members are to be found at work, naturally and one may say almost instinctively, amidst many of the progressive and reformatory movements stirring in the country during the past thirty years. What is wanted is only a little more discernment and systematisation—so that the work may be done deliberately as (and when, directly or indirectly,) subservient to the promotion of Universal Brotherhood, and with full and conscious recognition of the theosophical bearings of it. Obviously, such a Scheme of Leagues of Service could be easily expanded from time to time, as necessary, so as to include and 'theosophise' all possible philanthropic work; and, if this is done, the frittering away of energy on unsystematic and haphazard lines would be avoided.

In the meantime, because theosophy should most certainly begin at home, one important practical piece of work to be done in connection with the first object is that all the good old workers who have been unfortunately 'shaken out' from time to time, should be induced by brotherly advances and a mutual give-and-take, to come back and again join in the good work. That a society or an individual should have to shake out periodically its or his best friends and workers, is a most curious and unfortunate fate. That Babu Upendranāṭh Basu, Mr. B. Keightley, Miss Lilian Edger, Pt. Bhavāni Shankar, Mr. Govinḍa Ḍās, Mr. Rājenḍralāl Mukerji and others who founded, built up, and brought reputation by their literary and other work to the Indian Section, and Mr. Mead and others who occupy similar

positions with regard to other Sections, should have been 'shaken out' is, to say the least, very sad. It may be that they were not wholly free from blame. No more were those who remained behind. Between theosophical brothers and sisters, a *via media* should be found. The *via media* is always a compromise. The whole of the world-process is one vast compromise between endless pairs of opposites. Our honored President has succeeded in the case of the venerable Mr. A. P. Sinnett, by such a give-and-take. She would very probably succeed with the others.

(*b*) As to the negative work, under the first object, everything which is inconsistent with that object should be avoided by all members. At the risk of being misunderstood and of incurring the *odium theologicum*, I venture to repeat that the accentuating of any *person*-cult, the exaggerated adulation of any particular living or dead person, aggressive assertions of one's beliefs as to the super-eminance of any person, the giving of prominence to distinctive and separative badges and bands and shibboleths, and the formation of secret societies and groups—WITHIN THE T. S.—all this *is inconsistent with the first object* and will inevitably tend to defeat it. Thus, in India, *e. g*., while the work for the C. H. College has undoubtedly built up the beneficial influence of our honored P. T. S. and the reputation of the T. S., the T. S's connection with the propaganda of the new religion of the O. S. E. is, equally certainly, arousing wide-spread doubts and suspicions in the mind of the outside public, as well as unrest within the T. S. itself. ***Outside*** the T. S.—anyone may do what he likes. The T. S. HAVING definitely stated objects and a Constitution, the legitimacy or otherwise of any activities *within* the T. S. can always be tested by means of these. In case of widespread difference of opinion, the decisions, by majority, of the General Council, or Conventions, or on a General Referendum, must be asked for and abided by.

2. We come now to the second object. I would here invite attention to the answer given elsewhere in this issue, to the question *What is Theosophy?*. Theosophy is not identical with the T. S., obviously, and is not binding upon any member. Nor is it altogether indefinable. Yet also it is sufficiently elastic and comprehensive to be unobjectionable, as a fact, to the very

large majority of members, and to represent the original intention and purpose of those who gave the word new life and currency in modern times, founded the T. S. on its basis, named the Society after it, and have left (in H. P. B's books) the broad outlines of that Ancient Science in modern terms. As I have said repeatedly elsewhere, Theosophy may be roughly classified into three parts (1) the department of feeling (2) that of knowledge (3) that of action. The first object of the T. S., generally speaking, corresponds primarily with the department of feeling. Whatever promotes good feeling, peace on earth and good-will amongst men, the realisation of the Common Consciousness in the emotion of humanist love, is within the scope of that first object as said above. And therefore, secondarily, Leagues-of-Service-activities also fall under that object, as the outcome of that humanism. The department of knowledge corresponds with the second object. To trace out and realise the laws and facts of the Common Consciousness in all the branches of knowledge systematically, to search out and bring into prominence the truths common to all religions and all philosophies and all sciences and all arts, and thereby promote the intellectual harmony of the world—this is the scope of the second object. With some such idea, a syllabus was planned by some of us, to be worked at by the K. T. S. and C. H. C. Lodges of Benāres, of which a brief note was published in the last issue of *Theosophy in India*. It may perhaps be stated here a little more fully.

There is a growing tendency amongst the intellectual workers of all countries, in the different fields of philosophy, science and comparative religion, to recognise an underlying Unity. The works of H. P. B, H. S. O., A. P. Sinnett., A. B. and others, which form the beginnings and the basis of what is now known as 'theosophical literature' point to this. The recently published most valuable *Universal Text-Book of Religion* emphasises it with quotations from the available scriptures of all living faiths. The scriptural verses defining Āṭma-viḍyā, the older word for 'theosophy', point out this Unity and say expressly that that Science of 'Theosophy' is the *foundation* of all other sciences, arts, viḍyās. All endeavour "to justify this scripture-verse to men" falls within the scope of the 2nd object.

The C. H. College, Benāres, at the present time fortunately happens to possess as professors a number of specialists in different departments of knowledge, who are also theosophists. It was accordingly arranged that each specialist should undertake to read a paper exhibiting the fundamental principles of his special science in the light of theosophy. An introductory paper, suggesting what *might* be regarded as the common and fundamental principles of Āṭma-viḍyā or theosophy—in terms of the symbolism of the theosophical seal—was read by one of the members, and a few other papers were read. If the scheme works, we may be able to gather a dozen or a score of such papers of rough pioneer work of suggestions. But obviously the range is vast—very much greater than could be encompassed at any one place, even in the way of mere suggestions and outlines. And members and branches all over the world can make a division of the labor between themselves under the supervising guidance of the P. T. S. and the General Council.

There might be half a dozen introductory papers on "The Science, or the Ultimate Principles, or the Fundamental Ideas, or the Outlines of Theosophy." The Theosophical Seal would probably afford the least disputed symbol to arrange the ideas on.

Then specialists would write papers on the different sciences, all 'in the light of theosophy,' each one taking, with his own modifications, that line of thought to which his mind responded most readily, out of the alternative papers on the Ultimate Ideas. All the more important sciences : Psychology, Physiology, Psychophysics, Superphysics, Physics, Chemistry, Botany, Zoology, Embryology, Astronomy, Mathematics, Philology, Politics, Economics, Jurisprudence, History, etc. etc., could be so dealt with. All the main facts and laws dealt with by each and every science could be shown as aspects and phases of the Primal Trinity common to all religions though in different terms and phases.

There could be a similar series of papers on the various dead and living Religions : Egyptian, Peruvian, Mexican, Chaldean, Assyrian, Roman, Greek, Veḍic (or Hinḍū), Zoroastrian, Buḍḍhist, Jaina, Confucian, Taoist, Shin-to, Musalmān, etc. Even the more important sects of each could be dealt with, each as emphasising a

special minor aspect of the Total Intellectual or Emotional Consciousness of the Race.

Another series should deal with the more important philosophers and philosophies: the six 'gnostic' and six 'agnostic' systems of India and the special views of the more important individual exponents of them; Shaṅkara, Rāmānuja, Maḍhva etc. under *Veḍānṭa*; Kumārila, Prabhākara, Murāri etc. under *Mīmāmsā*; Jayanṭa, Shaṅkara Mishra, Uḍayana, Gaṅgesha, Gaḍāḍhara, Jagaḍīsha etc. under *Nyāya* and *Vaisheṣhika*, and so on; the more important Greek and Roman philosophers; those of the medieval ages, the schoolmen, etc.; down to those of modern times, from Kant and Fichte and Hegel to James and the living Bradley and Bergson. It would be possible to write brief pamphlets on each of these stating clearly their central doctrines and specific ideas, and showing what place those occupy in the rounded and complete scheme of Theosophy and how they *supplement* each other, and not contradict.

A fourth series of papers might deal with the various Fine Arts, and with topics of 'living' importance, connected with social life and organisation and the civic duties referred to before such as education, sanitation, sex-life and conditions of domestic happiness, mechanical industries, capital and labor, master and servant, parent and child, subject-races, etc. etc. The endeavor in all these papers would be to state briefly the present conditions, with their advantages and defects, and to make suggestions 'in the light of Theosophy', as to how the conditions could be bettered by the due cultivation of the 'ideals' and the gradual diminution of the materialist and sensuous tendencies and lack of character—which are mostly responsible for the evil in each case. The causes and effects would be traced to each other specifically in each case, and the truth made plain that the 'matterward' tendency of selfish struggle has results in social confusion and the 'spiritward' tendency of unselfish co-operation and restraint of the senses in happier organisation.

If some such scheme were worked at systematically by a large body of students, we should probably have before long a more or less useful series of pamphlets translating the main ideas

of all the different religions, sciences, philosophies and the fine, industrial and civic 'arts' into terms of the Theosophical Seal—*viz.*, the Primal Trinity of tri-une Spirit and tri-une Matter inseparably bound together in the Relation of a triple Interplay of Evolution, Involution and Revolution—the whole forming a fairly substantial piece of work which would bring out the Common Truths of Theosophy and help students to realise the *Organic Unity* of all things, all thoughts, and all souls.

If our honored President should approve of this kind of work and invite systematic co-operation, I humbly believe that work might be achieved within a comparatively short time which would enhance the reputation of the T. S. with the outside world and thereby increase its beneficial influence upon that world.

(3) There remains the third object. It may be treated as coming under the department of action, because intended to develop latent superphysical powers mainly for altruistic purposes, kriyā-yoga as it is called in the *Yoga-sūṭras.*

The E. S. T. was presumably intended for the working out of this third object. It has been in existence for nearly twenty-five years now. But I am not aware of any definitely demonstrable result having been achieved by any one therein, in the way of development of "powers latent in man," though undoubtedly a certain number of members have acquired a more or less fixed and useful habit of sanḍhyā-performance or morning and evening meditations.

It is clear that only a comparatively few members can *really* work for this object. Special conditions of life are required. Independent means, to secure the needed leisure and one-pointedness; freedom from domestic and other responsibilities, to permit of the risks involved—as they necessarily are in all exceptional scientific experimentation and especially in subjective psycho-physical experimentation without expert guidance—being taken with a peaceful mind and a sexless life of the body; and a high degree of philosophical and scientific training, to enable the successful co-ordination of hypothesis and experiment, theory and practice.

If bodies of students thus favorably circumstanced could

gather together and form 'research schools', with no more and no less secrecy and safe-guarding about them than about College laboratories dealing with dangerous chemicals; and if they could live the life required, making some such traditional work as the *Yoga-sūṭras*—the best and most complete single manual extant on the subject, so far as I am aware—the basis of their theoretical and practical studies, constantly expanding their knowledge with the help of the other ancient and modern works available on superphysics, and by means of their own 'experiences'; then I humbly believe that the lost p a r a m p a r ā, the broken continuity of tradition, of this superphysical science might be restored, even as it has been restored by the co-operative work of generations of scientists for the various physical sciences now flourishing high in the west.

When there is not available a living person whose fitness to be a "guru" of practical superphysical Yoga is as demonstrably proved as that of a professor of chemistry or surgery—then the Divinity which resides in the Spirit of mutual love and help and co-operation is to be trusted and taken as, and will surely prove to be, the most efficient of all gurus. To those who strive earnestly and righteously, help comes without fail. All the most marvellous secrets of the modern physical sciences and mechanical arts were discovered from within themselves by whole-hearted and one-pointed meditators, without external physical gurus. Why not then the secrets of superphysical science which are even more 'internal' than those of physical science?

स्वाध्यायादिष्टदेवतासंप्रयोगः । *Yoga-suṭra*, II. 44.

"He who 'studies' duly and diligently, to him the invisible gods and ṛṣhis and siḍḍhas become visible and give help." More,

योगेन योगो ज्ञातव्यो योगो योगात्प्रवर्त्तते ।
योऽप्रमत्तस्तु योगेन स योगे रमते चिरम् ॥ *Yoga-bhāṣhya*, III. 6.

"Yoga should be learnt from Yoga itself. Further steps in Yoga evolve of themselves out of the earlier ones. He who is not negligent, he will derive all possible benefit therefrom of himself."

2

When once a soul has attained its majority by stepping out from the Path of Pursuit on to that of Renunciation and thus obtaining a glimpse of the Universal Self, it has indeed found the True Eternal Guru within itself, and thenceforward, even though with many stumblings and sorrowings and expiations, its progress on that Path of Renunciation is in its own power.

Such are my humble suggestions for the carrying into effect of the three objects of the T. S. and I respectfully invite fellow-members to send in other suggestions for publication and discussion.

BHAGAVĀN ḌĀS.

TO BABU BHAGAVĀN ḌĀS, *General Secretary, I. S., T. S.*

(From Rai Bahadur Purnendu Narayana Sinha, K-i-H., Councillor of the Indian Section).

Dear Sir and Brother,

Having read your article on "The Theosophical Society and the Order of the Star in the East" in *Theosophy in India*, I have no hesitation in saying that I am glad I was one of those that had a hand in electing you as General Secretary. You have well asserted your position and your article comes in right time to clear misapprehensions. At the same time, you must allow me to say that I divide your article into two parts. The first part ending with the first para of page 39 is quite unobjectionable and is strictly neutral and highly dignified. The second part however beginning with "To my great regret" right to the end of the article comes under another category and is a criticism of the so-called person-cult. You are quite welcome to make that criticism as Babu Bhagavān Ḍās, but on careful study you will admit, in making that criticism you go out of your way from the neutral position of the General Secretary. You have committed the very same mistake you point out in the President. The thing is, neither the President nor you as General Secretary are to blame. If one feels strongly on any matter, the unconscious bias gets over the official position and it reminds us all that we are only human. Still it becomes the duty of those that are in responsible positions to point out mistakes, that the main path may not be lost and for once we may all agree as to our main line of work.

You say the world-conditions are different now, and no strenuous proclamation of a coming Teacher is now necessary. This is a matter

that is open to debate. There was such proclamation in the case of Christ as well as in the case of Chaitanya. If the conditions are now different, it is this that the activities of a World Teacher can no longer be confined to a particular land or a particular community. The preparation therefore must be wider and the proclamation louder. This is on the assumption that the near coming of a World Teacher is possible. At the present stage however no one can say one way or the other as to such possibility and there cannot be any objection to the Order of the Star in the East as a subsidiary activity.

Then again you assume that the so-called person-cult is opposed to Ātma Viḍyā. I hardly believe there is any ground for such assumption. What is Kṛṣhṇa-worship but person-cult? The Purāṇas say in His physical body, Kṛṣhṇa is no other than Ṛṣhi Nārāyaṇa. But in that physical body was manifested the supreme Lord of the Universe. The attention of the devotee is constantly drawn to the Lord of the Universe and not to the Ṛṣhi who gave his body. And who will say Kṛṣhṇa-worship is not the most potent factor in devotional India, which includes the greater part of Hindu population.

Person-cult has its abuses as much as the impersonal-cult.

The cult of Sankarāchārya did more mischief than good to the masses and teacher after teacher came forward to emphasise the person-cult, which includes the worship of Kṛṣhna and Rāma.

The thing is we must hold the balance between Saguṇa and Nirguṇa, between Bhakṭi and Gñāna, and if Bhakṭi unfolds steps leading to the highest altar we must know the steps to be only means and not the end.

You ask—"Yet after all is it or is it not true that Āṭma-Viḍyā, God-wisdom, Theosophy, is the *End*; and all possible teachers of it, of the past, the present, and the future but the *means* to it?" The answer is emphatically *Yes*. But the question arises what objection can there be to one more teacher, one more means--as means and not the end. You assume that Mrs. Besant or her followers take the means to be the end and that is the point of your attack. But if this assumption be groundless, there is not much to say against the activity with which she is at present connected.

You and she may respectively emphasise two different standpoints of the one eternal Truth and you are therefore both essential as complementary to each other on the common Theosophical platform, but the cry of partiality against you or against her must be baseless to the student of the many-sided one Truth.

Yours fraternally,
PURNENDU NARAYAN SINHA,

Bankipur:
9-5-1912.

DEAR SIR AND BROTHER,

One thing more and I have done. The person-cult must differ at different times and in different lands. Teachers have appeared at different times and on different soils, and humanity is split up to-day into tight divisions, each division claiming a particular Teacher. If there be a movement to show that all these Teachers come from a common source, and in fact there is only one world-Teacher, guiding all the religious movements of the World, is it not a step to secure Universal Brotherhood. I cannot imagine of any movement that can be more effective to serve the chief object of the Theosophical Society. Person-cult may no doubt degenerate into low ideals. But it is not invariably the case. Vyāsa in his invocation always mentioned Nara and Nārāyaṇa. Who at the present day takes the names of these Ṛṣhis. Though Nārāyaṇa had the privilege of manifesting Kṛṣhṇa the ideal of Kṛṣhṇa is now the only ideal that reigns supreme and I dare say you will hardly object to the spread of that ideal.

A note of warning is always welcome and useful and in that light I accept with joy the whole of your article, but the condemnation of any particular Path, however mild, will be out of place on the official platform of Theosophy.

With loving and sincere regards,

Bankipur, Yours fraternally,

12-5-12. PURNENDU NARAYANA SINHA.

Note:—There must have been some defect in my words, since even my dear friend Bro: P. N. Sinha has missed my point. It is not to any person-cult as such that I object, *but to its being pushed within the T. S.* in the fashion of the O. S. E. I would object precisely similarly to *the pushing within the T. S.* of any other cult, of Kṛṣhṇa or Rama or Buddha or Christ or Muhammad or even of Shankara or Râmânuja etc. etc. That the movement to establish one Supreme World-Teacher is helpful to the first object of the T. S.—is very doubtful. The pages of the recent issues of the *Theosophist* itself show what conflicts have already begun over the idea. Dr Steiner's interpretation is very different. Many claimants for the Christ-hood have already arisen. The result will be, as so often before, that we shall have any number of combatants, each saying '*I am* the Supreme World Teacher' or '*My teacher* is the Supreme World-Teacher.' Yet more, for Hindus, their books lend no support, so far as I am aware, to any such idea of one Supreme World-Teacher. There are *many* ṛṣ h i s. And, by perversion, almost every head of a sect to-day calls himself J a g a d - G u r u. Indeed, the idea is as debatable as that there is one physical king for the whole surface of the earth. I humbly submit, again and again, that *for the T. S.* safety as well as duty (by its constitution) lies in emphasising Universal Brotherhood and its implied Universal Consciousness; otherwise, on the view advanced by Bro: P. N. Sinha, a Supreme Extra-Cosmical Personal God for the whole of the infinite world-process would have been far more effective than a Supreme World-Teacher, and belief in him, or in both, should have formed part of the constitution of The T. S.—Ed.

To the General Secretary, I. S., T. S., Benāres.

(From Miss K. Browning, M. A., Councillor of the Indian Section).

Dear Sir and Brother,

I am sorry I feel it my duty to write the following letter, and to protest against *Theosophy in India* being devoted to attacking a subsidiary activity of the T. S., to which many members of the Indian Section belong. I feel sure that your articles must have hurt the feelings of a large number of earnest workers.[1]

To take my objections in turn. Your Reigate correspondent distorts Mr. Leadbeater's words, and makes them ridiculous by comparing Mrs. Besant's directions with the laws of God. Mr. Leadbeater through his long and intimate intercourse with our President knows better than we,[2] how much weight should be attached to the hints given for our guidance by one who has advanced far beyond the majority of the readers of the *Adyar Album*. I am sorry you call this expression of opinion "fantastically extravagant." Mr. Leadbeater has a perfect right to express his view, as any other member has, and probably in this case he writes from greater knowledge of Mrs. Besant's qualifications than his Reigate critic.[3]

The Theosophical Journals have, as a rule, been open to the expression of belief in many teachers. We have had articles on the mission of Baha Ullah, of Mohammad, of the Christ, of Guru Nanak, etc., therefore I see no change in policy in opening their columns to the work of preparing for a New Teacher.[4] I need hardly remind you that while

1. Why does not my good sister feel it her duty to protest against the *Theosophist* and other sectional organs being devoted to 'booming' a person-cult which has *nothing to do* with the 3 objects of the T. S., and to 'attacking' those who do not 'welcome' it, and to 'hurting the feelings' of these other equally earnest members? The recent issues of the *Theosophist* have many pages of model 'fighting' *politics* [literally politics, though they are excluded by the constitution of the T. S.], which are scarcely calculated to soothe feelings all round. Ed.

2. By 'we' our good sister means herself and those of her way of thinking. Ed.

3. As, perchance, I than Miss Browning. If she allows every member the right to express his view, then what more have *I* done than exercising that right? Ed.

4. Is there no difference between attempting to *expound* and *reconcile old* teachers and teachings, and *preparing* for and 'booming' a *new* one? I submit that there is *all* the difference between humanitarianism and sectarianism. Ed.

many of us think that Alcyone is destined to share in this work, by helping a Greater One, the "principles" of the O. S. E. make no mention of any individual, but only lay down general guides to conduct, so as to prepare for the coming of a Great Teacher in *any* form. A number of members of the T. S. while looking forward to His coming are not prepared, as yet, to believe in any person as His chosen vehicle.

I do not know enough of the early history of the T. S. in Benāres to be able to judge whether Benāres or Mrs. Besant took the lead in evolving the ideas embodied in the C. H. C. and the S. D. Text books. They have worked together, but popular opinion credits Mrs. Besant with taking the initiative.[5]

A member who is capable of leaving the T. S. on account of the views or actions of any other person, President, Teacher or private member—is by that very action proving himself a feeble and half-hearted adherent to the cause; and whether the President calls him so or not, the fact remains. One who can lose sight of the grand permanent ideals of Brotherhood, Study and Evolution, in the petty temporalities of personalities has not yet reached the stage when he can acknowledge *all* men as brothers, and be tolerant even to the intolerant who do not share his views. He may be excellent in other ways, but his action shows him to be a failure as an F. T. S , if any person-cult or person-

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5. The 'popular opinion' that our good sister is accustomed to, no doubt. But the office-records show and the old workers know that the general idea of founding a non-official college was started in the early nineties of the last century, sometime before the fees had been raised to prohibitively high figures in the official Government Institutions, and before Mrs. Besant came to India, by Pandit Murlidhar, R. B. Pramada Das Mittra, R. B Raghunandan Prasad, Babu Madhava Das, the Hon'ble Babu Ramkali Chaudhri, Mirza Rahmatullah Beg (all of them now long since passed away) and others; and papers were printed and circulated and discussed. Of course many modifications were made later, and it is obvious that without Mrs. Besant's help, the idea would probably not have materialised. The way the S. D. Text-Books were evolved and the outlines prepared by a sub-committee, and suggestions gathered from distant places—will be found duly recorded in the Annual Reports of the C.H.C. But if it gives any pleasure to our good sister to believe that A or B or C created the Sun, moon and stars and laid out the Milky Way for evening walks—I have absolutely no objection. What I said about 'Benares' before was only in the way of an appeal for some consideration to be shown to it, in the way of a '*defence*' against what seemed an uncalled for 'attack' by the O. S. E. If Miss Browning thinks 'Benāres', deserves no consideration I will bow to her decision. Ed.

hate can shake his allegiance to great principles.[6]

In your short historical retrospect of the coming of Great Teachers, there is one point you omitted to consider and that is that the methods of quick communication will enable a Teacher not merely to confine his attention to small tracts of country as did the Buddha, the Christ, and Guru Nanak, but will give Him an opportunity of world-wide activity. While the testimony of single heralds sufficed of old, if the work of preparation is to be done effectively now, it must be on a correspondingly world-wide scale, and I feel sure that Mrs. Besant is trying to carry out H. P. B's wish to get "a host of small teachers," by banding together those who share the hope of the coming of the Lord. There is one thing certain by historical analogy—that even if a great Teacher appears and *proves* Himself to be such by words and deeds, the majority of His hearers will not receive Him, only those who have been 'prepared' by previous spiritual experiences, whether in this life or in previous incarnations.[7]

You quote B. G. XII. 10 as a support to your own views, though I doubt if the preceding slokas will corroborate your interpretation of the tenth. Might I direct your attention to B. G. XII. 5 [8], and suggest that believing in special manifestations of the Supreme, and doing all actions in His name are no proofs of being "younger and feebler"? It is curious that you use the very adjective which you object to Mrs. Besant employing.

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6. I admit there is much force in this argument of our sister's. And no doubt our venerable Vice-President, Mr. A. P. Sinnett—who may be called the first Builder of the T. S., as H. P. B. and H. S. O. are the Founders—proved himself such a 'feeble and half-hearted' one when he went out. Yet perhaps even Miss Browning may allow that positions *are* sometimes made impossible when the professed principles of the whole body are tacitly set at naught by *the practical workings* of the majority. We are told that there was a time when 'the gods walked upon the earth with men'. If they have 'withdrawn' since shall we say they are feeble and half hearted ?! Perhaps they are ! Ed.

7. I have yet to discover *wherein* this *special* preparation consists. Even Mr. Wodehouse in his exhaustive pamphlet on the O. S. E., and Mrs. Besant also elsewhere, have said that the Teacher *will be* proved by his Teachings, (in the *future*). The special preparation beforehand, in the *present*, consists—in what Assertions and exhortations, 'He will come,' 'He is coming', 'Prepare the way and acceptances 'Yes, He will come, He is coming, we are preparing the way'? Ed.

8. B. G. xii. 5, even *more expressly* than the verse I referred to, says that the way of the Impersonal *is* the *harder* ! Ed.

9. With this important difference that I employ the adjective with the humble desire of "carrying along", whereas in the other case it is accompanied by the wish to "shake out". Ed.

A devotee may be along a different line of evolution to your "older and stronger" soul. I fail to see why you should place the O. S. E. so far below the T. S., and as a member of both, I protest that I do not feel that I have gone back a stage in evolution when I publicly recognise that devotion to a great Teacher is one of the greatest aids in spiritual growth. [10] You say that side-activities have succeeded and mostly replaced one another with great rapidity. I am only aware of one side-activity of this nature. [10] The Order of the Rising Sun was reorganised and re-embodied in the O. S. E. All the other side-activities are still doing good and useful work.

In your second paper, you, by your choice of words, have depreciated the position Mrs. Besant holds in the hearts of most of our Fellows. "A certain amount of respect" describes very inadequately the love and gratitude a large number, I have no hesitation in saying 'the majority,' of the Fellows feel towards her. All members of the E. S. by acknowledging her as the O. H. have shown they are prepared to take her, if not as "their Guru," at any rate as the representative of the Great Ones who stand behind the T. S., and therefore as having a right to speak with authority in their names. This, of course, applies only to members of the School, not *necessarily* to Fellows of the T. S, though many of the latter have the same feeling of devotion to her. [11]

I am sorry to have had to criticise your papers adversely, and I hope you will not think that I feel you should not express your own opinions, though, if I might venture to suggest that when you write *personal* opinions it would be well to point out that they are personal, and not official. Signing papers of such a character as "General Secretary" may mislead outsiders into thinking they represent the official views of the Indian Council, which

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10. I am afraid I have indeed ventured out upon a most hopelessly impossible task! If I were to repeat it a thousand times I should not be able to make my dear friends see that I *do not* suggest any such impossible absurdity as the abolition of 'personality' or 'devotion' or even of any 'person-cult'. I *only* say that the 'booming' of any particular 'person-cult' is inconsistent with the declared Objects of the T. S., and should be avoided *within* the T. S. Ed.

11. I beg to point out that I was speaking of the T. S. and *not* of the E. S. But if Miss Browning has gathered the necessity statistics—which I admit I have not--as to how many members feel in what way towards the honoured P. T. S., I shall surely submit to correction. Ed.

as a member of the Council I am sure they do not.[12] I cannot feel it right that you should devote the whole literary matter of a double number of the sectional magazine to writing against the O. S. E. and the work of the President.[13]

I have read the section in the *Key to Theosophy* and find it bears out Mrs. Besant's views as expressed in the March number of the *Vahan*. The only difference is, as she points out, a difference in time. H. P. B. has distinctly declared that the Society has to work to prepare for the effort of the twentieth century, she has distinctly pointed out that there will be a new torch-bearer of truth.[14] May we who are working for the spiritual uplifting of the world, be prepared to welcome Him when He comes, and in the meantime be very tolerant to those who are preparing in ways with which we personally may not sympathise. With all good wishes for the progress of Theosophy, and the T. S. in India during your term of office.

I remain,
Yours fraternally,
K. BROWNING.

TO THE EDITOR, THEOSOPHY IN INDIA.

MY DEAR BROTHER,

I have read the May-June issue of *Theosophy in India* with great attention and I really admire the love of truth and righteousness of purpose which run through every line written by you. You speak nothing but truth and every word bears witness to your disinterestedness and your studied effort to give the least possible offence to the parties concerned. Such an advocacy of a great cause pays in the long run by allowing the world to sift the few grains of wheat from bushels of chaff. I hear that a few of the old members have come forward to support your views.

VERSORA,
17-6-1912.

Sincerely yours,
JEHANGIR SORABJI,
(*Ex-General Secretary of the Indian Section*)

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12. Would our good sister proffer the same advice to our honored President, with reference to her *presidential* letter in *Theosophy in India* (Dec. '11) and the *Vahan* (Jan. '12)? *The main point* in my article was that the O. S. E is *not* an essential and integral part of the T. S ; I hold this view *officially* and not only *personally* ; *i. e.* . in my work as General Secretary I feel it my duty to act upon this view. What I mean practically by this I say elsewhere in this issue in connection with the Indian Councillors' Protest. Ed

13. This is a genuine parting shot! 12 pages out of 36 are felt by my good sister as too disproportionate to devote to an item which I felt was of vital importance to the T S. ! I confess I am new to the work ! I see now that *for* the O. S. E. work, any quantity of writing in the T. S journals is not too much. Ed.

14. I am deeply thankful for Miss Browning's good wishes ; but she is rather defeating them herself by leaving India after two years' valuable work in the Punjab. I earnestly hope she will return soon, to fulfil them for my successor next year. Ed.

DEAR SIR AND BROTHER,

Like my good friend Mr. Unwalla I also am proud "to call myself a Theosophist of more than thirty-one year's standing" and I also can claim the privilege of having been in the company of Madame Blavatsky for at least three months at one time and about six weeks at another, as she did us the honour of becoming an inmate of our house. I could also bear witness to occult phenomena having occurred in her presence many times. Therefore I gather that I have as good Theosophical credentials as my friend Mr. Unwalla but I differ from him so completely as to what occurred in the T. S. Hall on the 28th of December that I would ask you to be good enough to place on record in your Magazine my experience of that great happening. We do not all see things from the same point of view and it is natural and right that we should each state our own experience. I heard that Krishnaji would give the certificates to some of the members of the O. S. E. and I said to the President "may I be present also". I went there not expecting any thing and sat down at the top of the hall. Like Mr. Unwalla I was unable to *see* the great Crown of Light but so strongly did I feel the influence that was upon that young boy, that I, who perhaps may be called a rather stiff and prim Englishwoman, I forgot my stiffness and primness and bent low in prostration before that young form, the honoured messenger of a great power. There is one point that I most emphatically must declare, there *was* a great solemnity *inside* the building although I believe that there was some pushing and struggling outside the glass doors of the hall which were shut, but inside quietly, so far as it is possible for crowds to marshall themselves quietly, and certainly with solemnity and reverence all went up to the young disciple as he gave his blessing to each in turn.

I trust that you will kindly insert this in your next issue of *Theosophy in India*, as it is well that testimony should be given from another point of view.

FRANCESCA ARUNDALE,
(*Councillor of the Indian Section.*)

Note:—I am at a great disadvantage in dealing with my respected sister Arundale's 'declaration of faith.' Only a very little more than a year ago, during the days of the existence of the first form of the O. S. E., *viz*, 'The Order of the Rising Sun', her 'faith' was *very much the other way*—as she freely expressed, even with positive complaint, to quite a number of persons in Benâres. But by a simple process of superphysical promotion—which it is not permissible for me to discuss publicly on pain of being held guilty of the inexpiable sin of breach of 'confidence', even though I have not been bound to secrecy by my informant—she became 'converted' to the new 'faith', in the summer of 1911, while away from India, under peculiar circumstances. But yet I cannot help feeling aggrieved! The canons of propriety into which a certain section of our good brothers and sisters have worked their minds up would justify a witness saying to the cross-examining judge or counsel, "You are not a gentleman. You are trying to pry into my private affairs"! And so while my sister Arundale is privileged to influence fellow-mortals by declarations of faith, I am debarred from the common right of refuting her out of her own mouth! Ed.

To THE EDITOR, THEOSOPHY IN INDIA.

SIR,

As one who has read with admiration your *Science of Peace*, I feel a mild astonishment, that you should adopt what may be called without offence, (*a*) a pettifogging legal attitude, in the criticism of the President which fills the first twelve pages of your March issue.

Its general tone is that of the "laudator temporis acti" exasperated to find, that what has satisfied him for 27 years, should suddenly have taken on a new phase (*b*).

But surely anyone who has been associated with the Society and its vicissitudes for so long, must have convinced himself of its continued guidance by its real Founders (*c*).

If then it is believed, that from time to time, orders are still received from Them, it is not wholly unreasonable to suppose that the President's action in this matter also, may be by Their direction.

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a Surely, without offence! For is not the imputation of "a pettifogging legal attitude" a recognised compliment and even endearment in polite modern society! As there are a great many lawyers in the T. S.—the late Vice-President himself being one—I am sure Brother Rooke's compliment to the profession will be widely appreciated! Ed.

(*b*) Say "a new and dangerous phase," and replace "exasperated" by "pained," and I will subscribe to the sentence unreservedly. Ed.

(*c*) In the same sense, in which, for instance, the affairs of the United States of America are continually guided by the President and the Senate—which guidance, alas and alas!, is powerless to prevent 'tammany' and 'graft' and 'boodle' and 'corners' and 'trusts' and endless bothers and mischiefs. The government officials and public servants in my neighbourhood are no more infallible and trustworthy than any humble private individual of corresponding position, even though they are theoretically in relations with the Viceroy and the Sovereign himself. The Masters have repeatedly disavowed their own infallibility, repeatedly spoken of the imperfectness of the instruments they have to work with, and of the *many* mistakes committed, from time to time, in the management of T.S. affairs, and have compared themselves to feeble gardeners, directing a runnel here, extirpating a weed there, sowing a healthy seed somewhere, amidst the exuberant growths of mighty Nature. Why should *we* insist so much on the apotheosis and the infallibility of their possible instruments, and refuse to exercise our own minds as they have always enjoined us to do? Let us not forget that, by their own declarations the Masters, working on the subtler planes, are influencing the *racial* mind generally, and specially also many receptive minds besides those of the T. S. officers and members. Ed.

Facts of this nature not being scientifically provable, such questions must be left to each one's individual judgment, guided by a careful study of the past history of the Society, and the conclusions deducible therefrom. This would seem to be the real crux of the situation; but your article blandly ignores all considerations of the kind, and proceeds to discuss the paper constitution of the T. S. and its rules, as if these were its very essence—or at least, laws of the Medes and Persians—whereas, compared with its primary Object, *viz.*,—that it should fulfill the intentions of its Founders—the original three objects, may be regarded merely as a "cradle" used for launching the Theosophical ship. But viewed even from the standpoint of pettifogging legality, there is no valid ground for supposing that Mrs. Besant's attitude as P. T. S. *unless her views are embodied in an official document*, can be held to compromise the T. S. as such (*d*).

It may however be urged, that public opinion is somewhat apt to assume the views of the President of a Society to be those of the majority of its members; to this extent therefore, and to this extent

(*d*) This paragraph misses the real point in issue entirely. It is true that my article on 'The T. S., and the O. S. E.' takes the *form* of an appeal to the P. T. S., to restrict what appeared to me as excesses of activity in *propagating a person-cult* within the T. S.—and which I after the most careful consideration, feel to be *not* the primary object of the T. S. as Bro. Rooke openly says here, but to be *inconsistent* with the first and even the other two recognised objects of the T. S. And I maintain that this form, whereby freedom of action is distinguished from freedom of opinion within the T. S., *is* a valid form of expression of my views on the subject, and is *also* one which is more *respectful* to the P. T. S. But if Bro. Rooke prefers another *form*, one can say that all these propagandist statements connected with the person-cult are entirely doubtful in the absence of proof; and it is quite likely that Mrs. Besant is entirely mistaken or misled in the matter. That it is possible for her to be so, even in the most vitally important matters, has been frankly admitted by her often (*vide e.g*, p. 74, *Adyar Bulletin* for March 1912.) The good old English proverbs "Do not sell the skin before killing the bear," "Seeing is believing," "The proof of the pudding is in the eating," "It is not wise to rejoice before the event" etc., are all in point. "Prepare the way for the Lord" is all right; but in what way? So far, for all that I can see (but of course my eyes are exceptionally blind) the preparation has consisted *only* in everybody saying to every other "Believe, lest ye are rejected; prepare, lest ye lose the credit". Of course certain virtues are recommended but they are not specifics for the realisation of this particular expectation. To my mind, the pursuit of the 3 objects is *much better* preparation—for *all kinds* of good happenings *including* the coming of a great Teacher. Ed.

only, can there be any ground for complaint at present. (*e*)

Next you dilate on the necessity for removing "an impression" as if the neutrality of the T. S could be compromised by impressions. While rather a departure from the prim legal attitude, this is much less preposterous than the implication that Mrs. Besant's official position makes her opinions binding upon all members, or than the suggestion immediately following, that Mr. Leadbeater's advice is also to be received as an *ex cathedra* utterance, although he does not hold any official position in the Society.

To those who believe that both Mrs. Besant and Mr. Leadbeater have special opportunities of ascertaining the facts, their opinion will no doubt carry the same weight as that of any other expert on his own particular subject, but nobody supposes for a moment, that a blind belief in the accuracy of either of them, is in any way binding upon members of the T. S. as such. (*f*)

Conversely, because Mrs. Besant holds an official position, she is not thereby debarred from expressing her own opinions on this or any other subject, even though they may happen to be for the moment, not entirely in agreement with those of a section of the Society. Nor is there anything to forbid any other individual member from trying to influence opinion within its ranks, in any direction, provided always, that he is willing to allow to those who differ from him, a similar freedom. Let it be granted therefore that free discussion, and the clash of opinion which is its inevitable accompaniment, is a healthy, not a morbid symptom. (*g*)

Your article indeed is in itself a proof that such a right is recognised as not limited to a merely passive resistance. But this apparently, is not enough; its real object is much more in accord with modern prophylactic methods; amounting to nothing less than the sterilization of opinion within the T. S. by muzzling everyone holding an official position, thus making them mere placemen, or as St. Paul would put it, "dumb dogs." (*h*)

It cannot be too strongly emphasized that the suppression of opinion by inquisitorial methods is always disappointing in its results, even when

(*e*). I am deeply grateful for even this small encouragement. Ed.

(*f*). How these two paras consist with the four gone before—I hope the readers of this magazine will see better than the editor can. Ed. (*g*) Thanks again. Ed.

(*h*). Bro: Rooke pays me too heavy a compliment when he even hints at the possibility of my 'muzzling' any body else! The 'still small, inner voice' may as soon drown the roar of the outer ocean! No, instead of 'muzzling' others, I am only preparing for 'self-extinction' officially.! Ed.

most successful; "rooting up the tares, they root up the wheat also." "Solitudinem faciunt pacem appellant"—there is a great difference between the stillness of a spinning top, and the stillness of a stone. The neutrality of the T. S. "holding no form of creed but contemplating all" is, like the health of a living organism, based rather upon an equilibrium of opposing forces in perpetual movement within itself, than on a condition of stagnant passivity, artificially preserved by rules and regulations. *(i)*

CHAUBATTIA. 17-5-12 G. ROOKE

EXTRACTS FROM LETTERS CONCERNING THE PRESENT DISCUSSIONS.

(From an ex-office-bearer of a European Section of the T. S.)

" Allow me to express in a few words my best thanks for the help I found in your article on the T. S. and the O. S. E., which appeared in Nos. 3-4 of *Theosophy in India.* I was under a very sad depression caused by Mrs. Besant's strong comments on feeble and half-hearted members and I asked myself many times if I should not myself execute the harakiri by leaving the ranks of the T. S. freeing thus the Society of an element of weakness which might impede the stronger and faithful members in their endeavour to work for the fourth (or first?) purpose of the T. S. Now your article proved to me that not all the leaders of our movement adhere to Mrs. Besant's opinion and consequently that I am sinning in good society. I think I shall stay and wait...I am only one of many who regret the want of sincere consistency in the methods by which the T. S. is led. Your second article in the same issue reflects also on this matter. The Musalmān gentleman...is perhaps, after all, not wrong. It is told officially that Theosophy has no dogmas ; nevertheless, the primers issued for beginners are full of them. Besides, the highest truths clothed in human words are presented and taken by most members in a literal sense by which a great mass of people is educated to superstition. Self-knowledge is quite neglected for the sake of occult researches in the outer world. What is the reason I am telling you all this? It is the outcry of a soul searching for higher life and finding only first a prolongation of natural history and now an attempt to supplant a healthy and self-reliant ethical basis by the promise of a new Saviour...".

(i) And yet if we make no effort to clear away the weeds, the wheat will be choked. We do not wish to make ia 'solitude' of the nature of a new religion, but a Unity of *all* religions, Ed.

(*From* Guy Allen Esq., F. T. S., Jubbulpore)

"...I agree with what you say as to the policy of proclaiming from the housetops such a serious thing as the coming of a Master...Supposing that the prophecy is correct that in 30 years hence, a Master will incarnate. What good will evolve from the fact having been proclaimed and 'person-cult' Societies etc. established? Little that I can see, and certainly a lot of harm. Should a Master come unannounced and unexpected he would arrest the attention of the world by his very personality, and, to my way of thinking, it is almost an insult to him to consider it necessary to advertise him like a stage-play. Besides, if for 30 years previous to his coming, he had been much discussed, Societies formed and a great deal of speculation aroused as to the light in which he will appear, and the style of his teaching, it would mean that all sorts of conventions and beliefs would have already taken root difficult to brush aside, and that when his teaching did not agree with what they had preconceived, he would not only be subjected to criticism, but might be regarded as an impersonation of the real Master who was yet to come. Apart from all this, supposing the prophecy was not fulfilled. A severer blow could hardly be dealt to the T. Society, and we should be held up to the ridicule of the whole world...".

(*From* Mahā-maho-pādhyaya Pandit Ādityarām Bhattāchārya, M. A., F. A. U. etc., Ex-Councillor of the Indian Section.)

"...It was during my illness that I read your admirable article in *Theosophy in India* for March-April. But for the condition of my health my acknowledgment to you, in all gratefulness, for the pleasure I derived from perusing it, would not have been so long delayed. You have earned the gratitude of all those members who joined the Society because they sympathised with the three objects of the Society and were willing to further those objects. And they are thankful to you because you are making a firm stand for those objects at this time of crisis, unmindful of incurring the odium of those against whose words and aggressive activities you have raised your voice—full of earnestness and dignified in tone...May the blessings of all friends of Theosophy be on you...Your cause is right. Your presentation of it to the tribunal of the theosophical public is clear and forceful ..".

(*From* K. Chatterji, Esq., Dehradun.)

" ...I attended the last Convention with the object of joining the Society, but the predominance of the J. K. cult held me back. There are lots of people in these parts who like me have been affected adversely in regard to the theosophical movement by the contemplation of the strange offshoot..."

TO THE EDITOR, THEOSOPHY IN INDIA.

(From J. J. Vimadalal Esq., M. A., L.L. B., President of the Blavatsky Lodge, Bombay, and Ex-Councillor of the Indian Section.)

SIR,

You have indeed rendered yeoman's service to the cause of Theosophy by your far-sighted and thoughtful article on "The T. S. and the O. S. E." in the March-April issue of your Magazine. I hope you will throw your columns open for a free threshing out of these important matters so that the members might be guided aright and the suppressed murmurings, awe-inspired whisperings and other inner forces of like nature that have been active for sometime, instead of silently eating at the core of the movement might spend themselves in the fair fields of open controversy.

With regard to the President's statement that it is the mission of the T. S. to serve as the herald of a World-Teacher I will be content to state that to fulfil its three declared objects through sustained effort in the right direction is the function, the mission and the purpose of the T. S. in the world, and neither the President nor any member has the right to add to or to subtract from the same. It is a matter of regret therefore that the President should have endeavoured to do what is clearly *ultra vires*.[1]

I join hands with you sincerely in protesting against some of the untheosophical tendencies now in vogue amongst us. You have quoted certain words (which you truly designate as fantastically extravagant) from the *Adyar Album* asking from members an unreasoning, unquestioning, blind obedience to Mrs. Besant, which, if encouraged, will sap the very foundations of the T. S. and will reduce it—as there is a noticeable tendency now-a-days—to a body of persons who have relinquished all independent thinking and who have brought themselves to the condition of considering it a high offence for any one to oppose or to challenge a single statement or declaration of the President or of Mr. Leadbeater. Articles are being printed (amongst others, in the *Theosophist*) and lectures are being delivered on 'Loyalty to the leaders' which is replacing 'Loyalty to our principles' and 'Loyalty to the Truth'. A sort of halo is thrown over certain personalities, the glamour of it is used to paralyse all individual thinking and the cry of 'Loyalty to the Leaders' is raised by those who are under intellectual bondage and who would fain reduce all others

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The *Adyar Bulletin* for April '12, has a most lucid article by Bro. Vimadalal on "The Mission of the T. S." to which we draw the attention of our readers. Lack of space prevents our reprinting it here. Ed.

to that sixth-root-race (?) condition. Instead of independent, vigorous thought, opinion and belief, an ultra-devotional, cringing and paralysed attitude of the mind is encouraged. I can only trust that all those that dearly love the T. S. will do their best to resist to the utmost this ruinous tendency. I regret very much that the President instead of protesting vigorously against such 'fantastically extravagant' statements passes them by without remark and thus indirectly encourages them.

While on this subject I cannot refrain from making one observation. To the true occultist praise of oneself ought to be as gall and wormwood. I regret to have to state that our Magazines but too often contain writings and references laudatory of one or other of the prominent members, and sometimes a sort of mutual adulation is noticeable which is extremely saddening.

The result of this state of affairs is that a narrow self-complacent circle is created (mostly composed of the younger members), and those that have the misfortune of not agreeing with all that is held to be sacrosanct and occult within that circle (however old and experienced these others might be and however valuable and long the services they might have rendered to the T. S. in the past) are considered disloyal, half-hearted members whose presence in the T. S. is deemed more of a hindrance than a help. If you do not believe that a great Teacher is shortly coming, that a certain boy is a high initiate, and in all the thousand and one psychically noticed matters that go to make up 'neo-Theosophy' or what I would call 'pseudo-Theosophy', ah! then, you are no good, you are a lagger behind and might as well be out of the T. S. This intolerant spirit has waxed so strong that those that do not fully and freely accept all the *ex cathedra* statements of modern psychism are thrown out of office, are deemed out of place in the councils &c., and have sometimes to quit the hollowed precincts of Adyar. Nay more, if a lecturer is believed to be unorthodox in his views he is not allowed to speak and a cold and suspicious shoulder is turned upon him. If one speak in favour of the O. S. E. he is heard with pleasure, but if any speak against it whisperings commence, reports go out to Head-quarters and the faithful turn the eye of suspicion on him thereafter. Such is the free and 'tolerant' atmosphere in which the ultra-loyal live and those that manifest such fanatical intolerance profess to be the heralds of a Great Teacher!

The adherence of the members to the T. S. is not sought to be cemented by a clear-sighted and firm grasp of its great objects and by means of sustained efforts towards their slow realisation in the world, but a curiosity-stimulating, sensational programme is gone through, and it is

natural that as one sensation-exciting matter has done its work another is called forth. Dreams, ghost stories, psychic experiences, visions, readings of past lives, glowing pictures of a seven centuries hence California and the like, are excessively to the fore, and ethical, philosophical and spiritual matters have receded almost entirely into the background—all of which betokens an unhealthy condition of the Theosophical organism, which must cause every lover of the T. S. serious anxiety. I trust however that timely expressions of opinion like yours will go a great way towards setting things right and bringing into prominence once more the realisation of the great ideal of Brotherhood which Theosophy embodies.

J. J. VIMADALAL.

Since the above was written the next issue of the Sectional Gazette has come to hand and has supplied useful and instructive reading for which again not only the Sectional members but all F's T. S. are much beholden to you. I may be permitted to offer a few remarks on some of the points that have struck me as worthy of careful thought and pregnant with inferences to which the minds of your readers might very profitably be directed.

Little remains to be added to the learned and considerate remarks you have already made on the articles of Brother Wadia and Sir Subramania Iyer.

Brother Wadia would have us believe that certain personages in the T. S. appear to him the carriers of spirituality and have enriched his existence. That is all very good so far as it concerns him but is of no value to others. In the first place we do not know how far the claims of Brother Wadia to gauge the spirituality of people are justified. He may be relying on psychic experiences which are the most unreliable of guides especially in those that are but beginners and novices and if, as you have stated, there is evidence that the psychic powers of Mrs. Besant herself are very imperfect[1] what shall we say about those of a very young member like Brother Wadia? At any rate we have not been told how Brother Wadia has been able to see the light that he speaks of.

One other young brother of ours, recently lecturing in Bombay remarked that he had felt the spiritual influences radiating from certain

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[1] On the authority of her own oft-repeated statements. For a recent admission by her of her liability to make mistakes and be misled in the most important matters, I may refer to p. 74 of *The Adyar Bulletin* for March 1912. Some years back she spoke and wrote at length on the frequent connection between neuropathy and budding superphysical powers. Ed.

persons. Without meaning any offence it may be urged very strongly on these brothers that they would do well to keep their own experiences of this kind to themselves, as they appertain to a region the laws whereof are not known to us and as members possess no means of directly verifying and checking what these brothers state. We should, I submit with great earnestness, shake off firmly and steadily what Mr. Mead has appropriately styled " the tyranny of psychism," not only in these cases but also with reference to Mrs. Besant and Mr. Leadbeater, since the influences which their—by us unverifiable—psychic experiences are exercising are on the whole doing more harm than good. I would humbly but firmly request all my brothers to fix their attention steadily, constantly and unflinchingly on the great principle, which no one can gainsay and which every one can make use of as an always-available and reliable test, that the proper criterion of whether a person is advanced in spirituality is not how far he is psychic, what planes he is supposed to function on, and what siḍḍhis he has gained, or how many initiations he is whispered to have gone through, but how far he is manifesting in all the events of active, everyday life, small and great, that universal love, that uniform gentleness, that unfailing tolerance, that utter selflessness, that supreme indifference to praise or blame, that complete forgetfulness of one's own personal interests, that joyous renunciation and surrender, that unobtrusive, silent and unostentatious work for others, that uttermost indifference to what one is and where one is standing in evolution, and that genuine dislike and distaste, manifested naturally and not prudishly, of personal praise, personal worship and personal guruship, all of which constitute the *sine qua non* of genuine spirituality and are the unmistakeable outward marks of him who is living more in the unitive than in the separative consciousness. Sayeth the Lord: " Alike to foe and friend, and also in fame and ignominy, alike in cold and heat, pleasures and pains, destitute of attachment, taking equally praise and reproach, silent, wholly content with what cometh, homeless, firm in mind, full of devotion, that man is dear to Me " (*Gita* XII. 18-9). We should not, for instance, allow our judgments to be warped and our intellects and critical faculties to be mystified and paralysed, by statements made by Mr. Leadbeater about the distance to which the aura of the President extends or the allegation of the President that Mr. Leadbeater is standing "on the threshold or Divinity ". We should be free to judge one and all without exception by their acts in everyday life and base our opinions not on statements and whisperings which we have no means of verifying, but on the safe and reliable test of the qualities above described, without which no one can lay claim to be advanced spiritually.

I now come to a matter which must have indeed startled many of your readers. I refer to the statement (for which we are obliged to you) that "Mrs. Besant has written the Preface to *At the feet of the Master* on the basis of information given to her by Mr Leadbeater, for the writing &c., of the book did not take place in her presence ". This is revelation to us indeed. When we all read the Preface we thought Mrs. Besant was talking of matters within her own personal knowledge as indeed there is not the shadow of an indication therein that it was otherwise. The statements are made plainly and categorically over her own name and there is not the slightest attempt made to indicate that she was writing of what she perronally did not know. With the greatest deference I ask, is it fair on the part of Mrs. Besant to write so as to give rise to an inevitable and widespread misunderstanding ? Having regard to the great influence which, by reason of the long services that she has rendered to the T. S. as also by reason of her headship of the E. S., Mrs. Besant is exercising over the minds of members, should the President not take the most scrupulous care that she does nothing which leads the members to believe that she is speaking of her own knowledge where in reality she is not ? She may have the fullest confidence in what another might have communicated to her but all members might not have it and will not attach—as she well knows—that weight to statements made by others which they attach to her own. Under these circumstances is it fair that she should lend the weight of her name to statements directly unverifiable by members, without disclosing the all-important fact of whence her knowledge is derived ? There is nothing whatsoever to prevent her recommending any book or writing, but when it comes to her making statements of facts regarding matters which we poor purblind members have not the means of directly testing, and regarding which we have to place reliance more or less upon her own personal testimony, we should expect that in every instance she would consider it her duty clearly to state how far she is relying on her own observations and how far on that of others. There can be no doubting the fact that the sale which this booklet has commanded (in spite of its being, as it is to my mind and to that of other reliable critics known to me, a piece of writing far inferior to Mrs. Besant's own presentment of the same subject in *The Path of Discipleship*) that such a large sale has owed much—if not everything—to the statements as to its genesis made in the Preface over Mrs. Besant's name ; and I doubt very much whether, if Mrs Besant had stated (as she in all justice to her readers ought to have done) that she was not speaking of her own personal knowledge, the result would have been the same. It may be earnestly submitted with the

greatest deference that our respected President should in future, in every writing of hers relating psychic experiences and matters beyond ordinary human ken, and especially in the new book on *Man* that is being published, let the readers know exactly how far the matters related therein are the result of her own observations and how far that of others. The same ought to be done with regard to fresh editions of books like *Thought-forms* in which it is not explained how far Mrs. Besant's own observations go. All this is specially necessary for two reasons. First, matters like these must rest more or less on the confidence members have in the writer and secondly, Mrs. Besant on one occasion very frankly admitted that her psychic powers were very uncertain.

Another point that members must specially attend to and ponder over in your remarks is the reply quoted by you of Mr. Leadbeater to the request of a member, made at a big Convention Meeting, to predict a verifiable event. The request was very fair and pertinent. If we are given glowing descriptions of what is going to happen seven centuries hence in California, and if these are to serve as guides and inspirations, which they cannot do without our firmly believing them, surely we are entitled to the only proof that can be of any value *viz.*, to a test prediction. It is not however the fairness of the demand that we have to discuss at present but the nature and tone of the reply. Let me quote it: "Surely no member of the T. S. could put such a *silly* question. We are forbidden to give proofs. And do you think, my dear Sir !, that we care for your opinion of our statements ? You may accept them if you like; if not, Good morning!, we have no time to argue with you." A reply coming from one who, according to Mrs. Besant, is "on the threshold of Divinity" ! Such a curt, discourteous, insulting answer would be unbecoming in an ordinary F. T. S , let alone an occultist and a high initiate. Surely some one of those present ought to have protested against such cavalier treatment of brother theosophists. Is this an instance of the tolerance that we preach from the housetops or of the brotherhood of which we are to form a nucleus? And are we to follow in the steps of Mr. Leadbeater and deal similarly with our brothers in the T. S., let alone outsiders? I trust the President will express herself definitely on this very important matter.

Your readers must have read with admiration Brother J. N. Unwalla's plain-spoken words re the vagaries of some of the followers of this neo-theosophic cult. Let me add an incident that came under my own observation. When Mrs. Besant left for England on the occasion before last, many members had gathered on the Ballard Pier to bid her

good bye. When the boy Alcyone (whose title to the spiritual advancement claimed for him has as yet to be established and who must remain in the eyes of all unbiased thinkers "an as yet all unproven lad") came to the Pier, the faithful and loyal devotees of this new-fangled cult joined hands and formed before the eyes of all present, (there was a large crowd) a protective circle around him to guard his person from the impure magnetism of the others present ! What impression this childish act must have created as to Theosophy and Theosophists in the minds of the observers it is not difficult to judge.[1] It is high time these vagaries were put down by the President with a strong hand and these insults to the sobriety of the T. S. and its members made incapable of repetition.

I have much else to say but must leave it for the future. I will conclude by once again expressing my deep sense of the great service you are rendering to the T. S. so dear to us all—far dearer than any individual person however honored and loved—and my earnest hope that my brothers will but pause and consider and not allow their intelligence and judgment to be mystified by the so called 'occultism' of the present day which is no other than psychism, the old and indefatigable enemy of true spirituality.

Bombay, 1-7-12 — Yours J. VIMADALAL

THE T. S. AND SUBSIDIARY ACTIVITIES.

(By N. D. Khandalwala, Esq. Khan Bahadur, member of the General Council of the T. S., and Ex.-Councillor of the Indian Section.)

In the very first article in the first volume of the *Theosophist* published in October 1879 Madame Blavatsky wrote thus :—" The Society as a body has no creed, as creeds are but the shells around Spiritual knowledge; and Theosophy in its fruition is spiritual knowledge itself............Having no accepted creed, our Society is ever

[1] For other instances of the childish sensationalisms that are indulged in and which surely cannot be countenanced by the P. T. S., we might mention that whispers were set afloat once, when there was a heavy shower of rain the night before a C.H.C. function, that Mr. Krshnamurti had caused the shower for mysterious reasons; and on another occasion, that seven Masters were astrally present when he joined the Sons of India Order. And so on. But these are comparatively trifling outgrowths which need not engage much attention. The root-policies require to be assiduously guarded and kept healthy . Ed.

ready to give and take, to learn and teach by practical experimentation as opposed to mere passive and credulous acceptance of enforced dogma......................Broader and far more universal in its views than any existing mere scientific Society, it has *plus* science its belief in every possibility and determined will, to penetrate into those unknown spiritual regions which exact science pretends that its votaries have no business to explore......................One man's thought (infinitely various as are its manifestations) is not all embracing............ But as all members work for one and the same object, namely the *disenthralment of human thought, the elimination of superstitions*, and the discovery of truth, all are equally welcome."

Several years ago Mrs. Besant gave the following valuable advice to our members :—

"The spirit that should animate you must be one of *Broad-minded Tolerance.* Never by word or look seek to impose upon others your own views, or the views of those you respect, nor make any one think that you regard him with disfavour because his ideas on Theosophical teachings differ from your own. A subtle atmosphere of disapproval or a chilling silence when views you disagree with are expressed is *a Sin against tolerance.* Intelligence can only grow by free exercise in all with whom you come into touch. Those who disagree with you may be your best helpers, by enabling you to see the weak points in your own thinking, or by unveiling to you an aspect of truth that you have overlooked. Theosophy can only flourish where the free play of intelligence is not only permitted but encouraged.

"The spirit of tolerance must also be displayed towards methods of working, subjects of study, and choice of activities. While each should follow the methods, study the subjects, engage in the activities, that recommend themselves to him, he should view with sympathetic interest and never with carping criticism, the choices of those around him."

As President of the T. S. Mrs. Besant has again and again given expression to the sound exposition that the T. S. has no creed or tenets and the safety of the Society lies in the freedom of its thought.

In the March-April number of *Theosophy in India* Babu Bhagavan Das, the talented General Secretary of the Indian Section, under the heading of "The T. S. and the Order of the Star in the East" has written at some length about certain differences, and has specially alluded to certain expressions written in a letter by the President from Adyar in November 1911 and published in the *Vahan* for January last.

The passages taken exception to are as follows:—"The shocks through which the Society has passed *have shaken out its feebler members*, and it is no longer clogged by a large number of *half-hearted adherents*"; and again, "The initiation into the White Brotherhood of our most dear young Brother Alcyone in that year (1910) opened a new door for the outflow of the higher life into the Society. Its object is to lift the Society as the Herald of the World Teacher's coming, into a position of influence and honour, in order that the message with which it is charged may go forth into a careless world".

The statement in the November number of the *Theosophist* for 1911 (page 162)—"It may be that Benares will play the part of Jerusalem and that over her will be written 'Her glory has departed.' But round Kashi gather so many memories that one would fain falsify the prophecies which say that her sanctity shall pass away from her about this period."—has also been objected to, but it is merely a kind of harmless musing. The two previous paragraphs are an expression of her *personal opinion* on matters which could have been put into more felicitous words. The Theosophical Society *as a whole*, cannot be said to be, nor could it become, *the Herald* but a certain number of members of the Society may work to that end. Some words written by Mr. Leadbeater are also criticized, but they are evidently meant for those who may go to receive instruction from the President at Adyar.

Brother Bhagavan Das in his careful article ends by saying that "it is our primary duty to push the work of *revitalizing* within the heart of each living religion the *common truths* of theosophy by means of the systematic pursuit of the three objects of the T. S. and thereby help on the divine plan of the spontaneous fusing of all those hearts into one." But how are the common truths of Theosophy to be found out, and how are the hearts of the different existing religions to be revitalized? We are apt to forget that the Theosophical Society would never have continued its active existence up to now, had it not constantly received the teachings of Wisdom from the Dzyan adepts whose pupil H. P. B. was and who still instruct A. B. and some others. The teachings are relied upon by some, and are looked upon merely as reasonable theories by others. They unfold a plan of the higher evolution of Man and the Universe, and the periodical appearance of the World Teacher has a definite place in the course of human evolution taught by these Adepts. These teachings are not mere intellectual speculations, but rest upon higher and direct knowledge obtainable by study and investigation.

They are however in no sense obligatory, as beliefs, on any member of the T. S. The true student of Occultism cannot teach a part only of the Wisdom Religion, and suppress a portion which may perhaps offend the prejudices of the ordinary man.[1] He has again to carry out the directions of those from whom he receives his knowledge, and to prepare beforehand the ground for the happening of certain events, which would ultimately prove helpful to our humanity. It seems to me that it is under such a distinct direction from her great Teacher that she is preaching the advent of the World Teacher and is vigorously trying to bring about those conditions which will facilitate his early coming.[2] The whole of the Theosophical Society however cannot share her views, but there are some in the T. S. and some outside the Society who are in accord with her, and the Order of the Star in the East has therefore been organized as a separate institution and forms one of the *subsidiary activities of the T. S.* In its inception the Order had a somewhat different name and its promoters and supporters were entirely carried away by their emotionalism, when our honoured President had to interfere, and the Order was put upon its present footing.

A very old and loyal member of the T. S., Professor J. N. Unwalla, who has unique opportunities of knowing the state of things in Upper India, writes thus in the May-June number of *Theosophy in India* regarding the unreasonable manner in which the new order is being pushed forward:—"I have some reason on my side when I say how far this Neo-Theosophy has been the cause of a great deal of misapprehension, and of positive mischief on the part of some of its votaries. Some of us have already drawn Mrs. Besant's attention to the vagaries of some of the followers of this Neo-Theosophic cult, for those have formed themselves into cliques, thus intensifying a species of fanaticism

[1] And yet we are often told that this or that question cannot be answered because it refers to a secret! How many catch-phrases and self-deceptions we do suffer from! It all comes to this, "We are extraordinary, you are ordinary; therefore you should allow us to do as we like with your affairs!'—Ed.

[2] All this argument would support with exactly equal force the most divergent or contradictory opinions and 'teachings' and *activities* of any and every one within the T. S., who may be, or may claim to be, 'a student of occultism,' or 'a disciple', or 'an Initiate'. Such a one may rightfully claim to abolish the present 3 objects even, and substitute others. Why were Mr. W. Q. Judge's 'teachings' objected to? Did he not declare himself to be a high disciple or Initiate, just as Mrs. Besant does? Why was he then not upheld in all his activities and allowed to administer the affairs of the T. S. just as he pleased, as it is claimed today by her followers that Mrs. Besant should be? Ed.

that has repelled many an old Theosophist from joining the Order. I cannot help remarking also that the storm thus raised has been spreading far and wide, and has been raging with greater and greater fury over our heads. The vagaries of these enthusiasts must be suppressed and none can do it more effectively than the sacred personality that at present holds the helm of the Theosophic bark now *staggering unmistakably on a seething sea of tendencies,* that may lead to conceit, hatred, jealousy, selfishness and self-aggrandisement."

Mr. B. P. Wadia in the same journal speaking of the *trust in a person* says:—"The existence of such a reliance on others fraught with serious danger, has frightened me also......it is immediately unhealthful, somewhat weakening, hysteria-generating, and to my mind hindering the leading of the real spiritual life."

Babu Bhagavan Das strongly objects to the person-cult that is being set up in the Star-Order[3]. He says:—"I do not deny the possible utility of the O. S. E. for a certain type or stage of mind. What I venture to do is only respectfully to suggest to the older propagandists thereof, to put before only the younger and the feebler, the easier way of leaning on another person, and to expect the older and stronger to stand on their own feet." It would be very difficult however to know how to separate the feebler from the stronger, as the test of mere age is no proper indication, but the suggestion needs careful consideration.[4]

"The Order of the Star in the East has been established to gather" as the President says in her letter to the *Vahan* "into one body, those who *within* and *without* the Theosophical Society look for the coming of the World Teacher and would fain share in the glorious privilege of preparing the Way of the Lord."

Says Babu Bhagavan Das:—"I wish to place upon record here my own conviction, that the Order of the Star in the East, or any belief connected with it or in any coming Christ or Alcyone is *no more an essential part of the T. S.* and its constitution than the Benares Central Hindu College or Co-masonry &c."

The Star-Order is certainly a *subsidiary activity.* There are in it some members of the T. S. and also many outsiders. No member

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3 "Being *pushed within the T. S.*" should be added in order to make Mr. Khandalwala's statement accurate. Ed.

4 I have discussed this 'test' in the pamphlet on *The Fundamental Idea of Theosophy.* Deliberate, open-eyed acceptance of the three objects of the T. S., and entrance into it ought to be *prima facie* proof that a member thinks MORE of Universal Brotherhood and LESS of any person-cult. Ed.

of the Theosophical Society is bound to join it or to believe in the coming of a World Teacher. He is free to form his own opinion regarding the Order and its doings and *express it temperately.* As quoted above, the extreme emotionalism of many of the members of the Order has done harm, and if their wrong enthusiasm is not controlled with a strong hand, a spirit of unfriendliness is likely to spring up between members of the Order and other members of the T. S.

Even so friendly a member as Panda Baijnath writes thus in his article "To my mind then the only proper course to adopt is not to restrict the liberty of thought and action of the P. T. S. in his private capacity but to reiterate from time to time the fact that the T. S. *as such has no dogma* and to insist on proclaiming this fact in all our magazines and official publications."

Babu Bhagavan Das again in the May-June number thus pleads :—"I most respectfully submit that the P. T. S. should do something to separate off the O. S. E. a little more from the general T. S. I do not say *abolish* it. I only say diminish its intensity within the T. S., improve its *modus operandi,* and eliminate whatever of the spirit of separativeness may have crept into it consciously or unconsciously."

In the Chapter on 'The Future of the Theosophical Society' H. P. B. in the *Key to Theosophy* speaks in the last para, that in the XXth century "the general condition of men's minds and hearts will have been improved and purified by the spread of Theosophical teachings, and as I have said their prejudices and dogmatic illusions will have been to some extent at least removed, and the next impulse will find a numerous and *united* body of people ready to welcome the new-torch bearer of truth," but precedent to this she has written :—"I spoke rather of the great need which our successors in the guidance of the Society will have of *unbiassed and clear judgment.* Every such attempt as the Theosophical Society has hitherto ended in failure because sooner or later *it has degenerated into a sect,* set up hard and fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart."

The late President Founder Col. Olcott was most jealous in maintaining the free and unsectarian constitution of the T. S. and although the same tradition has been maintained by his revered successor, the work that she has to do as an occultist, and as a disciple of the Masters constantly seems to trench upon the unsectarian work of the T. S. The work of the Star-Order in preparing the ground and bringing about the favourable conditions for the coming of a World Teacher

is naturally considered by her as of the greatest moment. She believes that the accomplishment of this mighty work will lift the T. S. into a position of influence and honor. The task that she has set to herself is a difficult one. All the "*unbiassed and clear judgment*" which she and those in whom she trusts, can command, will be required to keep the Theosophical Society upon its original basis of safety, so that it may not imperceptibly and unconsciously fall into a secondary position keeping merely a nominal headship. The members of the T. S. have faith in her good sense, deep insight and great powers of organization, and they wish and hope that she will soon be able to tone down the excessive emotionalism of some of the members of the Star-Order, make its work distinct from that of the T. S. and advise the members of the Order and those of the T. S. to use the utmost tolerance and friendliness towards each other. Many members of the T. S. who have not joined the Order yet hope and wish that a Great Teacher—who would not teach a *sectarian Religion* but who would expound higher Science, Divine Wisdom, and the true duty of man may soon come, to set all sectarian jealousies aside. I respectfully hope that all members of the T. S. will forget the mistakes, that through over enthusiasm have been committed by some members of the Order and that the majority of T. S. members will feel sympathy for such a great undertaking, wishing that its work may proceed in peace and goodwill, and that it may become a force for widening that idea of Universal Brotherhood which is the true basis of the Theosophical Society.

So many and various are the activites that a careful study of Theosophy presents to our vision, that numbers of our members will now and again form themselves into groups, unselfishly to carry out some laudable object. Towards these our sympathies will slowly have to widen out, carefully keeping in mind the real objects of the T. S. and its unsectarian bases.

POONA, *15th June 1912.* N. D. KHANDALVALA.

CORRESPONDENCE.

Copy of letter dated 19. 5.'12 from the Sec. Gaya T. S. to the Ed. THEO. IN INDIA.

DEAR SIR,

I beg to forward herewith a copy of the resolutions passed by the Gaya Lodge T. S. for favour of publication in your esteemed journal at the earliest opportunity.

Yours fraternally,
NILKANTHA SAHAI, *Secretary.*

It is unanimously resolved that :—

I. The Gaya Lodge T. S. places on record its deep sense of regret at the publication of the leading article on "The T. S. and the O. S. E." in the April number of the 'Theosophy in India.' This lodge regards the article as quite uncalled for and considers its tone as unjust towards our revered President. This lodge therefore dissociates itself entirely from the views expressed by the General Secretary of the Indian Section in that article.

II. The Gaya Lodge further declares its firm loyalty and confidence in Mrs. Annie Besant, the revered President of the T. S.

III. It is furhter resolved that a copy of these resolutions be sent to T. S. journals noted below for publication. *I. Theosophy in India*; *II. The Theosophist*; *III. The Vahan.*

BAIJ NATH SINGH, *President.*

Copy of letter dated 28. 5. '12 from Gen. Sec. I. S., T. S. to Sec., Gaya T. S.

DEAR SIR AND BROTHER,

With reference to your favour of the 19th May and in continuation of this office acknowledgment thereof, I have the honor to request information on the following points :—

(1) What was the date of the meeting at which the resolutions were passed of which you have sent me a copy for publication in *Theosophy in India.* This date has not been mentioned in your letter.

(2) How many members were present at the meeting.

(3) Did all vote unanimously in favor of the resolutions. And if not, how many voted for, how many against, and how many refrained from voting altogether.

(4) How many of those who voted for the resolutions are members of the O. S. E.

(5) Whether in dissociating itself from the views expressed in the article referred to in the resolutions, the Gaya Lodge T.S. (*a*) affirms that the O. S. E. is what is denied in that article, *viz.*, an essential and integral part of the T. S., and regards the O. S. E. propaganda in their current form within the T. S. as called for and (*b*) approves as just in tone and regards as called for and associates itself with that minatory curse upon Benares and that decrial of feeble and half-hearted members which are deprecated in that article.

On receipt of the above information, I shall arrange to publish

the resolutions with it, in the earliest next issue of the *Theosophy in India*......With best wishes. Yours fraternally,

BHAGAVAN DAS, *Gen. Sec., I. S., T. S.*

Copy of a letter dated 30.6.'12 from Sec. Gaya, T.S. to Gen. Sec. I. S., T. S.

DEAR SIR AND BROTHER,

With reference to your letter No. $\frac{4198}{6377}$ of the 25/28 May 1912, I have the honor to state that the resolution referred to in the said letter was passed on the 19th May 1912, 15 members being present who all voted unanimously as is apparent from the resolution. Of these 15, only 9 are members of the O. S. E.

As for para 5 of the letter, the office-bearers of the Lodge do not consider it necessary to call a meeting to consider the question raised therein. Yours fraternally,

NILKANTHA SAHAI, *Sec.*

Note: There are, according to the registers, sixty-three members altogether in the Gaya Lodge. I understand from one of these, Bro: Jugdeo Sahaya, that all of them are not of the same opinion as the fifteen who met and passed the resolutions. I also understand from him that he himself sent to the Lodge Secretary his more or less dissentient written opinion, which does not seem to have been considered at any meeting.

BHAGAVAN DAS,
Gen. Sec, I. S., T. S.

"O! that men's minds should be
For counsel closed, wide-ope for flattery!"

Shakespeare.

PROTEST BY COUNCILLORS OF THE INDIAN SECTION, T.S.

TO THE EDITOR OF *Theosophy in India*, BENARES.

Dear Sir & Brother,

We shall be glad if you will kindly insert the enclosed in the earliest issue of *Theosophy in India*, with any other signatures which may be sent to you before the Magazine is published.

Yours fraternally,
F. ARUNDALE.

We, the members of the Indian Council T. S., consider it our duty to place on record that we do not share or endorse in any way the views to which the General Secretary of the Indian Section has given expression in the March-April number of *Theosophy in India*. On the contrary we fully approve of the policy of our President and of the lines of action she has been pursuing and we are grateful to her for the very valuable work that she is doing and for the light that she has brought to us and to thousands of others both within and outside the Theosophical Society.

Hirendra Nath Datta.
Raghunath Dass.
Srish Chandra Basu.
Purnendu Narayan Sinha.
A. Schwarz.
P. K. Telang.
D. J. Edal Behram.
A. Rangaswami Aiyar.
K. S. Chandrasekhar Aiyar.
Francesca Arundale.
G. S. Arundale.
T. Ramachandra Row.
Panda Baijnath.
G. B. Vaidya.
A. J. Willson.
Syam Sundar Lal.
K. Browning.
Mahdi Husain.

Note on the above.

I am perfectly sure that my respected colleagues, the signatories above, are not so self-righteous and appropriative as to mean by their last sentence that they have taken a monopoly of the virtue of gratitude. I am sure they would not mind leaving generously a little of that most excellent and desirable quality for the

use of others ; *e. g.*, for the use of Mrs. Besant herself, to be felt by her towards her predecessors in theosophical work, and even reciprocally towards some of her fellow-workers, who may have labored for it also in their own humble but perhaps not useless way —like that of the organ-blower in the story, the stoppage of whose mechanical drudgery at the one end, stopped the grand music at the other end—though of course without any brilliance and prominence, as was but natural to the lower quality of their endowments. I am also sure that they would acquit even me of any charge of immodesty if I claimed for myself the possession of a share of that virtue, to be felt by me towards not only our honored P.T.S. but towards many others also including not a few of the signatories themselves. I am further sure that whatever the signatories may think, Mrs. Besant herself will heartily agree that all the gratitude in the world is not due to her alone, but that a little may reasonably and properly be given to others too. And, finally, I am sure that 'gratitude' is not always a synonym for blind worship or unthinking acquiescence or pleasing but misleading 'dittoes' which confirm error and aggravate consequences (—'do not swallow' is Mrs. Besant's own phrase of wise counsel—), but that very often it consists most truly in pointing out dangers ahead and offering sober suggestions and wholesome advice.

स किंसखा साधु न शास्ति योऽधिपं हिताम्न यः संश्रृणुते स किंप्रभुः ।
(मुखावलोकि प्रियमेव केवलम् न वापि पथ्यं न ऋतं च किंवचः ॥)

Kirāṭa.

"He is a friend of poor quality who gives not true and wholesome advice to his leader ; he is a master of poor quality who will not listen to the words of a true servant and well-wisher ; (and that speech is of very poor quality which seeks ever only to please, taking its cue from the face of him to whom it is addressed, and is neither wholesome nor righteous)". And another Samskṛṭ proverb says : शत्रोरपि गुणा वाच्या दोषा वाच्या गुरोरपि ।

"The merits should be recognised of even a foe ; on the other hands the weak points should be equally recognised of even one's own elders." Loyalty is not the same as loyalism ; gratitude should be distinguished from psendo-gratitude. So far the ethical implications of the note of protest.

As to the intellectual and administrative bearings thereof:—The views which the signatories repudiate may be summarised thus, (*a*) that there has been growing of late a certain disquietude in the minds of many members of the T. S. with reference to the O. S. E. propaganda, (*b*) that an impression has been created that the P. T. S. wishes to identify the T. S. and its declared objects with, or make them subservient to, or supersede them by the O. S. E. and its objects, (*c*) that it is desirable to remove this impression by official declarations, (*d*) that I, for one, *officially* hold that the O. S. E. *is not an essential or integral part of the T. S.*, (*e*) that I, further, *officially* hold that the *promotion*, or *propagation*, or *active advocacy* of any person-cult, and much more of any *new* person-cult or any *new* religion, within the T. S. and from its platforms, is *inconsistent with* and *militates against* the declared objects and constitution of the T. S.—*vide* every word of these, (*f*) that such propaganda invariably breed strife and discord instead of promoting Universal Brotherhood; and that the study and interpretation, for *reconciliation*, of existing or past religions is very different from the *creating* of a new religion, especially a person-cult, (*g*) and that, finally, if the T. S. as a body is to adhere to its original Objects and Constitution, it as a body and also members of it individually should think *more* of the Impersonal and all that It implies, and *less* of *any* given person, human or divine, living or dead—more *and* less, respectively. I have *never* said any such absurd thing as that the person should be discarded altogether. On the contrary, I have *repeatedly* said that life is incomplete and waste, loses its savor and sweetness, without personal affections. But people, especially person-cult-ists, *have* misunderstood in all past history, and *will* continue to misunderstand till the end of time. The least hesitation on the part of any one to bow down and genuflect and prostrate before the particular idol of each group of such, unfailingly arouses the ire of that group. And *I do not blame* them—so long as they are *outside* the T. S.; the craving for something 'tangible', 'visible', 'real', 'external' which can be grasped by the senses is natural, nay, even proper, on the pravṛṭṭi-mārga. But the words of the very first object of the T. S., 'irrespective of etc.' show that the *T. S.* and its members as such

should respect *all* creeds etc, equally, and *not* respect any one creed etc. *more* than any other, but should hold Universal Brotherhood above all creed etc. And therefore as an F. T. S. I hold that every *F. T. S.* as such, if he has consciously and truly subscribed to the objects of the T. S., cannot but think *more* of the Impersonal Āṭma-viḍyā and only *less* of any person. Freedom of opinion, in the first place, is very different from freedom of action ; and, in the second place, even freedom of opinion does not mean unrestrained license, but liberty *as restricted* by the law and the constitution. There is no freedom of opinion within the T.S. *e. g.*, to overturn the constitution and abolish the 3 objects. Whether any opinion or action, such as propagandism of a new religion within the T.S., is or is not in accord with the Law and Constitution of the T.S. is fair matter for discussion, and for decision in the last resort, by a majority, under the Law and Constitution itself).

Such are the views I hold personally and *officially*, that is to say, while in office I would guide my office-work by them.

But a majority[1] of the Indian Councillors, at whose desire I took up office, dissociate themselves from my views. Exactly two-thirds of the 27 living Councillors (Seth Dharamsey having passed) have signed the Protest above, which means that they *officially* hold views opposed to those I hold as stated above. *E.g.*, they presumably hold that there is no such disquietude and impression as I mention under (a) and (b) and also hold (d), that the O.S.E. *is* an essential and integral part of the T.S. The publications in this and preceding issues of *Theosophy in India* will enable the members of the Indian Section to judge ; as will also the recent issues of the *Theosophist* and other Sectional organs, publishing

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[1] By the way, it is somewhat surprising to find Bro : P. N. Sinha among the signatories, after his letter published in this issue, wherein he approves of the first and larger half of my article. I was also astonished to find Bro. Srish Chandra Basu amongst them, for he told me personally that he had resigned his membership of the O. S. E. But I was able to check my astonishment quickly in his case by remembering that this dear friend of mine had already dropped into and out of the T. S. itself and its subsidiary activities more than once, if I am not mistaken. As to Miss Arundale's 'conversion' I have written about it elsewhere.—B.D.

protests by Dr. Steiner's followers, and mentioning the claims of other Christs etc.. Bro: Rooke, in this issue, expressly flouts the 'paper-constitution' and the 'pettifogging legal attitude' which would refer to it; and he boldly speaks of a 'Primary Object,' to which the three paper-ones are a mere 'cradle' etc. All which goes to show which way the wind of 'impression' blows, amidst the advocates of, as well as the non-conformists to, the O. S. E. But all this is for the membership at large to judge.

The immediate 'official' effect of this 'official' Note of Protest by a two-thirds majority is that it becomes the duty of that majority to relieve me of the office of General Secretary and to appoint some one from amongst their number, to that work. It is a well-established principle of all good modern representative governments and administrations that the majority should be in 'office' and the minority in 'the opposition.' And as the T. S. has for some years now been entering more and more definitely on an era of party-politics, it cannot do better than adopt and act upon the most approved and least harmful principles of carrying on government by such.

I therefore hereby publicly call upon the protestant majority of my colleagues on the Council to take as early steps as they can to duly receive charge from me of the office of General Secretary. In the January issue of this journal I said I had given due warning of my views to the Councillors who wished me to take up the work, and also expressed the hope that I would be relieved next Convention, in any case. I shall be the happier to be relieved earlier and have more leisure for my natural vocation of bookworm.

BENARES, *7th July 1912.*

BHAGAVAN DAS,
Gen. Sec., Ind. Sec., T. S.

TO THE EDITOR, THEOSOPHY IN INDIA, BENARES.

My dear Colleague,

May I ask you to be kind enough to print the following?

Yours ever,
ANNIE BESANT.

I learned, for the first time, from *Theosophy in India* that my paragraph in the November issue of the *Theosophist* had given pain to some of my Indian friends. For this I offer them my

sincere apology, and a brief explanation. I believe that the Supreme Teacher of Gods and men called in the East the Jagaṭ Guru and the Boḍhisaṭṭva, in the West the Christ—will appear upon our earth within the next thirty years. When He came last, He wore a Jewish body, and the centre of orthodox Judaism rejected Him. This time, I believe He will wear an Indian body, and recalling the prophecy I had heard from an Indian friend that Kāshī's glory would pass away after 5000 years of the Kaliyuga, and remembering that the city was the centre of orthodox Hinḍuism, I wondered if Benares would follow the example of Jerusalem, and expressed the wish to falsify the prophecy: speaking of her as "the beloved city." Surely in this, I did not mean to wound. My words did not refer to any "lad," proven or "unproven" but to the Jagaṭ Guru.

I endorse every word that the respected General Secretary says about Benares, and ever since I knew it I have loved it, and it remains to me the dearest and most sacred spot on earth. It is there that I hope to die, and though my old wish to be burned on Harish-chanḍra-ghāt may not be fulfilled, since the ashes of an out-caste body would be held to pollute it, yet it may be that my body may be burned below the bridge and that Gangā will not reject from her bosom the ashes of one who loves India well, and, after her measure, has tried, and tries, to serve her.

As I am writing, let me say that I heartily agree with the General Secretary as to the supreme importance of Āṭma-viḍyā, and of its spread through all religions. This is the work of the T. S., and will remain its work through the coming centuries. I think it likely, as I have said elsewhere, that the O. S. E. is the embryo of a new religion, and because I so thought I did not charter it as even a League of the T. S. It is an entirely independent body, outside the T. S., as much outside it as the Ārya Samāj, or the Brahmo Samaj, though all three include Theosophists. For this reason also I agreed with the C. H. C. Managing Committee that those in *statu pupillari* in a Hinḍū College ought not to join it. My view as to the periodical "shaking out" of the feeble and half-hearted from the T. S. may be wrong, but it has nothing to do with any present personal cult, for I have stated it repeatedly since 1896.

ANNIE BESANT.

Note.—After the above pronouncement by the honored P. T. S., there remains nothing to say. In it she declares the mutual position of the T. S. and the O. S. E. in the most unmistakable terms, and even goes beyond the view I submitted to the Indian Section in the March-April number. I was prepared to regard the O.S. E. as a subsidiary activity of the T. S., like the C. H. C. and the Buḍḍhist schools etc., which might very well be taken by such workers for them as are F's. T. S. as coming within the scope of their Leagues-of-Service-activities together with other civic duties. But the P. T. S. announces here for the O. S. E. the very distinct and different position of the embryo of a new religion, like the Ārya Samāj or the Brāhma Samāj, which may and happily do contribute members to the T. S., but which cannot be regarded as subsidiary activities, much less as essential or integral parts of the T. S., and cannot expect to find active proselytising support or even to be allowed to make proselytising effort within the T. S. For, the T. S. as such seeks to understand, explain and harmonise the hearts of all religions, old or new, but *not* to advance the specific interests of any one in particular beyond those of any other. If I remember rightly, less than two years ago in connection with a proposal for some work (perhaps in Jāvā) the P. T. S. expressed the opinion that F's. T. S. generally and the P. T. S specially could not properly become active parties to the conversions of others from one faith to another, but should make it their duty to improve, liberalise and rationalise the understanding of his own existing religion in the mind of any given person.

It may be noted in passing that the prophecy referred to by the honored P. T. S is a Purāṇic tradition regarding the holiness of Gangā and not regarding Kāshi—both of which words have literal as well as symbolical meanings—all which this is not the place to discuss. But even as regards the Gangā, Hinḍūdom seems to have decided that the evil conditions mentioned as necessary for the passing away of her divine virtues have fortunately not been brought about, and perhaps contrary ones have been established (the advent of the T. S for the revival of Aṭma-viḍyā and the foundation of the C. H. C. for that of Sanāṭana Ḍharma being two, let us hope) and so Gangā continues to receive reverence and give consolation as ever before, though the 5000th year of Kaliyuga elapsed some thirteen years ago.

I confess to feeling a little anxious as to how our protestant Councillors and the other champions of the new religion of the O. S. E. who have been endeavoring to annihilate my humble position in the matter, will re-arrange their thought-contents after this pronouncement by my dearly beloved friend and honored elder, the P. T. S.

I fervently hope and indeed believe that they will be able to do so elastically. They are indeed not to blame ; rather to be sympathised with. Even the P. T. S. herself, in the first shock of surprise at a bothersome aspect of the whole question being presented to her publicly, wrote of it as an 'attack' and of her being "pummelled" by some body with me "for a stick" (an inelegant and demeaning and quite improper use of being put to which I am absolutely unconscious !). Some other friends spoke, in private correspondence, of my first article as 'a *personal* attack'; and others went so far as to describe it as 'a *bitter* personal attack'. Even in print, my eyes have been recently 'attacked' by this word 'attack' so many five or even six times on a single page. I am thankful that these dear friends stopped at 'bitters' (which are sometimes medicinal), and did not call it a salt, or poisonous, or, worst of all, as an astringent or even alkaline personal attack.

But all's well that ends well ; and so far as I am concerned, after the above pronouncement by the P. T S., I should be glad to bring these "Discussions re T. S. Policy" to a close, feeling that they have had a salutary effect in clearing the mental atmosphere of the T. S. to some little extent at least. But I have, at the moment of writing, some ten more contributions, in the editorial basket, five on the one side and five on the other. They were received too late for inclusion in the current number, which, besides, had already exceeded its due size. Also, the majority of them do not contain any thing new. But two are entitled to special consideration ; one because the writer, Bro: A. Rangaswami Iyer is one of the Councillors of the Indian Section ; and the other because it comes from the pen of one of our most indefatigable workers, Bro: F. T. Brooks, and has much to say (with concrete instances taken from his experience of work with Branches) which deserves to be very carefully pondered over by all members and office-bearers, for the purposes of the practical carrying on of work, and even more for adjusting the *spirit* thereof, within the T. S. There is time to think over and decide about the publication of these before the next double number becomes due.

BHAGAVAN DAS.

LETTER FROM THE PRESIDENT

NEAR GENOA, ITALY.

May 29, 1912.

DEAR FRIENDS,

The last public function in which I took part was the Italian Convention, held this year in Turin. We had a crowded meeting

for a public lecture, and I spoke on 'Reincarnation applied to Social Problems.' The subject proved to be a very interesting one, and it is clear to the thoughtful student that the key to the understanding of our social problems lies in re-incarnation and in the working of karma, while the spirit which will solve them practically is that of Brotherhood. Herein lies the value of Theosophy in the minds of those who are distressed by the unintelligibility of human life, and by the terrible poverty and misery visible on every side; they feel that no proposed remedy for these does more than touch the surface of our social wounds, and that even if they are skinned over by some political or economic reforms, they will burst out again ere long and require new treatment. The cry is for a full and intelligent understanding of the causes of trouble, and for a remedy that will remove these causes. People are beginning to be tired of dealing only with effects. Propagandists would find it useful to think out the bearing of reincarnation on education, on criminology, on the treatment of the feeble-minded and the 'unemployable,' on the conditions of the poorer parts of great cities, on the different classes from which our population is recruited. When the doctrine of re-incarnation is generally accepted in the West, our social system will be revolutionised, and the keen and practical intellect of western nations will begin to apply it to all the conditions of social life.

Another Theosophical teaching which arouses the most intense interest is that of the Path, as understood among Hindūs and Buḍḍhists in the East. In the countries which have rejected Roman Catholicism, the idea that there exists a definite Path leading to human perfection had disappeared. The Roman Catholic Church has preserved the fact, and her mystical teaching and the lives of her Saints indicate quite plainly its general nature. But the definite and scientific treatment of the subject, common to both Hinḍuism and Buḍḍhism, with the clear marking out of the stages and the assertion that men had trodden it in the past and can tread it in the present, was unknown to the public in the West until Theosophy brought it back from the East, and asserted the existence of living Masters who were within the reach of the earnest and the pure. At first, H. P. Blavatsky's teaching on this was mocked at; it did not arouse argumentative opposition, but was met

with a storm of ridicule. Now that same teaching is welcomed as the very water of life by eager thousands, who realise that the purity and sublimity of the ideals offered make religion a reality instead of a fashion, and bring a new inspiration into human life.

Reincarnation, Karma, Brotherhood, the Path, the Masters—these are the noble teachings which it is our duty to spread abroad, to popularise, to throw into the forms of the various religions, so that each may hear them in the language of the faith into which he has been born, the dear mother-tongue of his own religion. Happy indeed are we, on whose pathway this light has been thrown; happier still if we become bearers of the light to others, until there shall be none in the world whose eyes it has not gladdened.

Your faithful servant,

ANNIE BESANT.

President of the Theosophical Society.

QUESTIONS AND ANSWERS.

Dear Sir and Brother,

Will you please give a reply in some early issue of *Theosophy in India*, on the following point:—

Q. What is the ethical value of a one-sided pledge of obedience, such as is taken in various religious sects by the Gurus from their pupils? Yours fraternally, S. C. B.

A. After the most careful consideration of all aspects of the question, it seems to me that such a one-sided pledge of obedience is radically and entirely fallacious—intellectually, ethically, and practically. It is illogical, immoral and unworkable.

(*a*) An unconditional promise of any kind whatsoever is a logical impossibility. 'Circumstances permitting', 'implicit conditions being fulfilled', 'nothing unforeseen occurring to prevent', 'D. V.' etc.—are always and necessarily *understood.*

If a person takes even the most unqualified-seeming pledge of instant and unquestioning obedience to another—he yet does so *because* he believes that other to be *worthy* of receiving such a pledge. And he believes in that others' worthiness *because* of *reasons*, *i.e.*, he has found indications of such worthiness in the pledgee's conduct. We see thus that in the case of the outwardly

and by language most unreserved surrender of one's own intelligence and will, the surrender is still internally and inevitably *conditioned* by a belief, which belief is in turn *conditioned* by reasons. Any one of these links changing, the subsequent ones *cannot help* being affected. And that the earlier links, the reasons and the belief, shall not change—is *beyond* the pledgor's will, depending as they do on the pledgee's conduct, a change in which may give rise to opposite reasons and consequently opposite belief.

Even in ordinary law—the fundamental principles of which in all countries have their origin in the wisdom of the elders of the people—one-sided contracts are null and void, and promises without consideration are incapable of enforcement. And the existence of any particular law itself is conditioned by reasons, so that a common maxim of jurisprudence is that 'the reasons going, the law goes.'

A truly unconditional one-sided pledge of obedience is therefore an intellectual impossibility.

(*b*) Ethically and emotionally, such a one-sided pledge of obedience is an even greater fallacy. For what does it mean? It means in the most glaring manner that *the pledgor is to trust the pledgee wholly, and for ever and ever, while the pledgee does not trust the pledgor at all.* Why else is a pledge necessary to be given by the one *without* any counterpledge of any reasonable and adequate sort being given by the other? If it is *understood* that the pledgee will never abuse the trust, *why should it not* be also *understood* that those from whom the one-sided pledge is required will also never fail to respond to every reasonable demand? Or if the one cannot be trusted not to fail in duty without explicit binding down, then *no more* can the other be. Trust, love, sympathy, where genuine, are reciprocal.

Rhetorically and sophistically, it may be said that such uttermost and uncalculating self-surrender and devotion is sure to bring the pledgor great spiritual result—perhaps an Initiation.[1]

[1] Another way of winning Initiateship has been recently suggested in theosophical literature to be the 'heroic braving' of public opinion and the 'suffering' of public obloquy even for a bad cause, if only the motive is right, however wrong the judgment might be. But the Indian tradition is different.

But even if this be half the truth (and it can be that only if the pledgor has *not*—which is an impossibility, in the circumstances, by the way—at the back of his mind, the consciousness of that result) what is the *other* half of the truth? *Precisely equal* in amount to the pledgor's self-sacrifice, is the *selfishness*—in *accepting* the other's devotion—of the pledgee *who makes no adequate counterpledge.*

Close analysis will always reveal—through all the tangled verbiage of theological and mystical casuistry and sophistry—that the *innermost* motive of such a pledgee, consciously or unconsciously, is to hold the one-sided pledgor in his power *without* being held by him in any way. And because this is so, therefore —what is the unavoidable consequence?

(3) Such a one-sided pledge of obedience always proves futile, unworkable, and utterly fallacious in practical action also. The whole psychology of the emotions says that distrust in the mind of the pledgee towards the pledgor *will inevitably* breed distrust in the mind of the pledgor towards the pledgee—some time, sooner or later, openly; and *at once*, sub-consciously. It is a law of human nature that it revolts against distrust and compulsion. Even two-sided pledges and contracts, ratified and

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द्वाविमौ पुरुषौ राजन् सूर्यमंडलभेदिनौ ।
योगी योगसमारूढः शूरश्च समरे हतः ॥

"Two persons, O King! pierce through the periphery of the Sun and reach unto its heart of m o k ṣ h a—the Yogī accomplished in yoga and the hero slain in the forefront of battle"; *but* the s h ū r a or hero is defined as one who fights for a *just and righteous* cause.' As currently put, the statements represent very riskful half-truths. A recent long discussion in a theosophical journal may be summed up thus: "Parents should *always* treat children gently and *never* harshly." "But will they not thereby teach them to be wilful and selfish." "O! but they must use moderation and discernment." In other words, first one extreme statement, then another extreme statement, then the return to the *status quo* of the use of Reason and moderation in everything! Undoubtedly a close imitation of Nature, yet when once man has attained to Reason, he had better stick to it. Even to confute Reason, one must still use Reason. Buddhi, Reason, threads together and governs the *senses* of *all* planes, subtle or gross, and not only the physical. Ed.

sanctified by law and religion, become irksome as soon as the feeling of spontaneity begins to diminish and of compulsion to grow; and where the conditions of the society and the country permit, they are dissolved also. How much greater the risk with one-sided contracts. So long as the freshness of devotion and the glamors of young enthusiasm last (—and if it is a secret bond, then also so long as there lasts the pleasant sensation of sharing a mysterious secret from which the common people are excluded—), so long it is all right; and so long *it would have been all right* (or even *more* right) *without* the pledge. But at the first touch of conflict between pledge and inclination, at the first touch of doubt as to the pledgee's good faith or good judgment, the gilding vanishes, and either a sudden and rebellious breaking away from the 'tyrannous chain' results, or a long-drawn 'agony of despairing slavery' and hypnosis supervenes—according to the quality of the pledgor's soul.

There is a religious sect in India whose gurus take such one-sided pledges of uttermost surrender of ṭ a n, m a n, ḍ h a n (body, mind and property) from their disciples. The horrors which have resulted were brought out in a case tried in the Bombay High Court many years ago. Many thousands of the followers of that sect broke away from it after the case. Yet also, it must be confessed, to our deep shame, this fearful fallacy continues to appear and reappear and thrive in ever new forms. In India especially, we meet frequently with dithyrambic eulogies of the "Guru" and poetically or even melodramatically fervent singings of the virtues and glories of utter self-surrender to "Him"; but never a word as to *the other half* of the truth, *viz.* the duties of the guru to the "Disciple". Manu has as much to say of the duties of the one as of the other. The "luxury of self-surrender" is as insidious as the "luxury of grief" or "the luxury of pity", and should be guarded against as watchfully. Of course those who crave to become "Gurus" can only encourage it.

The most mature human experience shows that in all departments of life, educational, domestic, social, industrial, political and even military etc., rule by persuasion, with the intelligent consent and voluntary co-operation of the ruled, on perennial proof of the ruler's worthiness under a law

which broadly outlines the *mutual* rights and duties of ruler and ruled—is the ideal; and that attempts to govern by command and to hold by compulsory force, either physical, or hypnotic as that of one-sided pledges etc., prove failures in the long run, and are *not good* for the soul of either party concerned. The danger is even greater for the recipient of such a one-sided pledge than for the offeror of it. The temptation is so overwhelmingly immense to enslave the mind of the pledgor, and feel the subtle yet intense pleasure of giving command and receiving obedience. The books say that it is the sannyāsis who suffer most from l o k a i ṣ h a ṇ ā. And (for extremes meet)[1] to enslave the mind is to commit the sin of the Atlanteans—which brought about their destruction after earning them the name of p u r u ṣ h ā ḍ a, 'eaters of men.' For 'the higher and more refined' of them vampirised the astral and mental bodies of individuals of the weaker races, as the 'grosser' ones were downright cannibals. The whole purpose of the fifth race Aryan evolution is directly *against* such self-abandonment of individual will and intelligence, and *towards* intelligent and voluntary co-operation.

Let there be no mystification that the analogy from the social, industrial, political *etc.* life of the physical plane does not apply to 'superphysical' affairs. The law of analogy holds good of *all* planes, physical or superphysical; they are all material. As for 'spirituality'—that is something quite different from "superphysics." Spirituality and materiality both exist on *every* plane, physical and superphysical. They consist in the n i v ṛ t t i and the p r a v ṛ t t i *attitudes* of the jiva's mind respectively to the things of whatever plane it is functioning on at the time. So far as governments and hierarchies and republics and a ḍ h i k ā r i s etc. are concerned, the *Purāṇas* show that conditions on all planes are very similar, *mutatis mutandis*, and not radically different.

Coming nearer home, within the T. S. itself, older members might remember the discussions in the *Lucifer*, in 1888, over certain pledges which H. P. B.—with superphysical powers demonstrated as those of none others have been since, within the

[1] This is exceedingly well symbolised in the immediately adjacent bright gold and deep black alcoves in " A Mystic Hall of Learning," *Theosophist*, July 1912).

T. S.—wished to introduce. In these pledges the clauses as to obedience were quite clearly *conditioned* by provisos that the orders should be in accord with law and morals and be sanctioned by the conscience of the pledgor and that in cases of difference there might be a reference to a committee, etc. But even so they could not work and were dropped. Later on, I am informed, individual members here and there endeavored to make followings for themselves by inducing others to take unqualified and secret pledges of obedience to them. Disturbances arose immediately, and the P. T. S. had to intervene and reprobate such practices. The general experience is that in such cases, differences and bickerings arise between pledgee and pledgor almost immediately. The pledgee, from the whole nature of the relationship and all the appurtenant circumstances, begins very early to find fault with the pledgors over the veriest trifles. He can never be satisfied. 'You have broken the pledge already,' 'you have not obeyed that injunction of mine,' 'you have betrayed this secret,' 'you have indulged in gossip or shown an unhealthy curiosity,' etc. And the result is that either the pledgor breaks his absurd pledge completely then and there, and away from it too, in disgust, and recovers his nearly lost soul and self-dependence, or is reduced to a condition of perpetual nervous fever and terror that his soul is going to eternal perdition because of his breaches of pledge.

Secrecy in such cases of one-sided pledges puts the crown upon the evil. A one-sided pledge is justifiable only when made to one's own Higher Self; and then it may be either open or secret, for it is only a high resolve. A two-sided pledge, if it is open and public, is generally a high and holy one—and every pledge between persons that is valid, righteous, sanctified, is and must be two-sided and should be able to bear the daylight. It may be a marriage, an u p a n a y a n a, an admission into a University or an Army (where the public laws and rules define the *mutual* rights and duties of teacher and taught, captain and soldier, and take the place of the mutual pledges). It may be a great Coronation where prince and people swear protection and allegiance to one another. King George was presented to the people by the Archbishop and swore an oath to uphold the laws of the realm; and only then the

people, by their representatives, swore loyalty to him. Even that very high personage Shrī Kṛṣhṇa offers, and offers the more than adequate, counterpledge:

अनन्याश्चिंतयंतो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ *Gīṭā*, ix. 22.

"They who devote themselves to Me assiduously and think of none other, I undertake and become responsible for their nourishment and protection, physical and superphysical, material and spiritual." (The commentator's explain, अप्राप्तप्रापणं योगः, प्राप्तस्य रक्षणं क्षेमः.) And again:

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥
सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ xviii. 65, 66.

"If thou givest to me thy mind's devotion and sacrifice and obeisance, then, *I promise truly*, thou art dear to me and *shalt* attain to the status of my being. If thou abandonest all other duties and takest refuge in me alone, then I undertake all thy responsibilities and *shall* free thee from all thy debts and sins and cares."

But two-sided pledges, if secret, and much more one-sided ones—may mean anything, from a boy's plot for a mischievous hoax to an anarchist organisation. And because षट्कर्णो भिद्यते मंत्रः—"no secret is quite safe after it has travelled to a third pair of ears"—and it is impossible to keep the existence of secretly-pledged groups and bands altogether unknown to outsiders—what is the result in practice, where both 'pledged' and 'unpledged' persons happen to be engaged in some common public work, for instance? Partisan feelings, doubts, distrusts, suspicions, cliques, furtiveness, nepotism, gaggings, deadlocks, and cries of 'traitor' which remind one of 'the thief fining the magistrate' and 'the burglar caught *in flagranti delicto* crushing the constable with the disdainful words 'mean spy and eavesdropper.' Secret one-sided pledges, even though starting with the best intentions, cannot but lead, in the short or the long run, as all political and ecclesiastical history shows, to all that is connoted by the ominous word

Jesuitry in its darker aspects—hypnosis and obsession and the twisting upside down of young souls, psychic fevers, espionage and tale-bearing between brother and brother, thick walls of fear and suspicion between husband and wife, the degeneration of all healthy, holy, glad and voluntary relationships into soul-sickening bonds, the replacement of a genuine aristocracy of 'primus' *and* 'pares' by an autocratic tyranny, and the substitution for healthy sunlight of the fetid and intrigue-sodden atmosphere of medieval courts and churches.

For all such reasons it seems to the undersigned that the answer to Mr. S. C. B's. question can only be that such one-sided pledges of obedience from disciple to guru are intellectually, morally and practically fallacious and wrong, and doubly so when secret. Perhaps it may be added that as a general rule the less there is of artificial mysteriousness and avoidable secrecy, especially in a society like the T. S., which ought to be more or less like a world-wide University, the safer and the better it is for all the essential interests involved and all the persons concerned.

BHAGAVAN DAS.

WHAT IS THEOSOPHY?

Our encyclopædic Bro. J. van Manen, out of the plethora of his omnivorous mental nourishment, has given birth to—a surprisingly minute *bon mot* ! In the *Theosophist* for May 1912 (p, 259), he writes : "Now what is Theosophy ? I have been a member of the Society for some seventeen years only, so I cannot profess to know--as yet, or any longer." Is this pure *jeu d'esprit*, sarcasm against the 'omniscients,' or does he really not know ? The answer is not so very hopelessly hidden in impenetrable veils. The Founders of the T. S., who rehabilitated the word, the notion, and the thing 'Theosophy' in modern times, have left more or less definite ideas on the subject. But even more authentic descriptions and definitions stare out from page after page of the old books. Surely 'Homer nodded' knowingly when Bro. Manen 'missed' them. *E.g.*, referring only to some of the Hinḍū scriptures, we find that the *Mundaka Upaniṣhaṭ* defines Brahma-viḍyā (Theo-sophy) as "That Science which is the foundation of all other sciences", and again, under the name of Parā-viḍyā, as "The Science by which That imperishable (Universal Consciousness which is the

foundation of everything) is obtained, understood, recognised." The *Isha* says, "He who sees all things and beings in the Self, and the Self in all things and beings, he doubteth and hateth no more (and truly realiseth Universal Brotherhood)." And the more familiar *Bhagavaḍ Gīṭā* also says the same thing: "Of all the sciences, I am the Science of the Self" (x, 32). "S ā ṭ ṭ v i k a Knowledge is that by which the soul realiseth the Imperishable Unity of Being running through all things and beings, unbroken through the divided-seeming" (xviii, 25.) "When the soul sees the separateness of all things and beings rooting back in the one and also branching out Thence and Therein—then it accomplisheth and becometh Brahman, then is Brahman fulfilled within that soul" (xiii-30).

In other words, whatsoever has on it the predominant impress of the Spirit of Unity or true spirituality, whatsoever helps us to realise and manifest prevailingly, the Universal or Common Consciousness, the eternal aud infinite Self, Āṭman, Theos, in knowledge, feeling and action, in thought, word and deed—that is, or is part of, or is included in Theosophy.

And *per contra*, because "all determination is (at least partly) by negation", therefore whatsoever is not inspired or does not help as above is non-Theosophy; or if it pretends to be such, but is not, then it is pseudo-Theosophy; and, finally, whatsoever actively hinders the unitive consciousness and accentuates divisions is anti-Theosophy.

It has been suggested that all truths are included in Theosophy. Scarcely. Mr. X took his breakfast at 11 a. m. precisely on 1-7-'12 in St. Petersburg—may be an exact truth, but would it be Theosophy? So an ordinary modern text-book on chemistry or physics; but add chapters showing how the various forms of matter or of force trace back to and evolve out of Primal Matter and Primal Force, and how the various forms may be utilised co-operatively to promote the welfare of mankind as a whole, and the text-book will become part of Theosophy; or, instead, add chapters explaining and advising how they may be utilised by the stronger to destroy or enslave the weaker unjustly, and it will become part of anti-Theosophy.

That Buḍḍha, Jina, Confucius, Laotse, Christ, Muhammad, Nānak, Kabir, Shaṅkara, Rāmānujā etc. etc. (the *Purāṇas* mention 88000 Ṛshis as engaged in the work of 'teaching' mankind, and the Buḍḍhist works speak of countless Buḍḍhas, and Islām speaks of many Abḍāls and Imāms and of making no distinction between the prophets etc.)—that each is one of the many helpers of men and the

teachings of each are adapted to serve a special stage and type of mind—this is Theosophy. That any one of these or some other one to come is the Supreme World-Teacher without accepting whom men will go to perdition, that those who dissent from our views are fighting against God whose sole and exclusive agents we are—this is a most undesirable variety of 'rectitude' and is verily anti-Theosophy.

All this is so clear that the scriptures quoted above also make the distinction expressly. Parâ-Viḍyâ is distinguished sharply from Aparā-Viḍyā, and Sāṭṭvika from Rājasa and Ṭāmasa knowledge. In fine, whatever promotes the recognition of unity, the feeling of sympathy, the action of co-operation is Theosophy; whatever panders to the sense of separateness, the feeling of discord, the action of struggle, is anti-Theosophy.

We see then that we need not insist upon being ignorant of what Theosophy is. By a simple process of tracing out agreement and differences, concomitance and variations, a n v a y a and v y a ṭ i r é k a, we arrive without difficulty at a fair working idea of that Theosophy which, as a fact, the bulk of the membership of the T. S. has occupied itself with studying and feeling and acting upon and trying to spread till recently. The broad distinction between 'Spirituality' and 'Materiality' as outlined more than once in this and the preceding issues of this journal, is the distinction between Theosophy and anti-Theosophy. Otherwise, indeed, not only is Theosophy difficult to define, but *everything* is equally so (*Gīṭā,* ii, 28). What is white, what is black, what is red—who can define precisely ? There are endless shades of each. Yet for all practical purposes we all know well enough what is what, on the general principle laid down in an old aphorism : प्राधान्यात् तद्वादस्तद्वादः "The predominant characteristic gives the name." For all these 36 years, F's. T. S. have known fairly well that Vedānṭa, Prajña-pāramiṭā, Gnosis, Sūfism etc., with their ethical and practical implications, are Theosophy and the Secret Doctrine, *broadly* speaking, and are the *hearts,* or rather the common heart, of all the different religions.

Of course, if the question were "What is the *whole* of Theosophy" then indeed the answer would have to be very loudly and emphatically, not only "I or we do not know" but also "*None* knows." For infinite-details can be grasped only in and by Infinite Consciousness and not by any individualised consciousness, however high and deep and wide.

One or two points of practical and current interest may be touched here as borne upon by the above view as to what is Theosophy. Should not Theosophy and theosophists, and yet more, Fs'. T. S., be all-tolerant, "tolerant even to the intolerant ?" In respect of inner feeling of kindness

and love to all—yes; in respect of acceptance of all views and helping all kinds of activity—no. The truest ethical precepts may be made untrue by mis-application and false interpretation and disregard of due time, place and circumstance. The F. T. S. cannot and ought not to intellectually and actively 'tolerate' any views and efforts, within or without the T. S, which would subvert its declared three objects. He may and ought to tolerate such emotionally, within as well as without the T. S. . 'Blame nothing', 'resist nothing' goes with 'praise nothing,' 'promote nothing'—and is quite appropriate to the time and place and circumstance of the s a n n y ā s a - condition. It is not so to the life of the ordinary theosophist, or even the F. T. S. . If it had been so, H.P.B's. and H.S.O.'s work and the foundation and the expansion of the T. S. would have been impossible. Few polemics can exceed H. P. B's in vigor. That life cannot be carried on by means of only one one-sided half of the endless opposite *pairs* of inseparably-relative counters whose interplay makes the World-Process—is axiomatic. Theosophy *cannot* be tolerant in thought and action—but *must be so* in feeling—to anti-Theosophy. '*Defence* of hearth and home' is *not*-intolerance, *not*-aggression. Truth by very nature is anti-un-truth. The Eternal, in utmost passiveness, is yet constantly negating every particular transiency. The Whole is necessarily the opposite and opponent of any one part, and is identical only with all-the-parts-taken-together. Yudhishthira did not forfeit his noble name of A-jāṭa-shaṭru, the 'foe-less', even in the mind of Duryodhana although he fought the Great War against the latter. Theosophy cannot even declare itself without implicitly or explicitly—but always with the deepest inner good-will—antagonising anti-Theosophy, even as the operating surgeon inflicts pain on the patient. The writings in the recent numbers of the *Theosophist* of our honored P. T. S. herself on the subject of miners' strikes, suffragettes, Ulster-demonstrations, Jesuit's doings, and the views of those who have been discussing 'neo-Theosophy'—prove that she too has found it impossible to be 'tolerant to the intolerant.'

With regard to her remarks anent these last in her brilliant but rather debatable article on "The Growth of the T. S.," in the July *Theosophist*, it may be desirable to say a few words here, though it is impossible to discuss in full all its points in our very limited space. We may briefly note that:

(1) When she expressly says that the O. S. E. is the embryo of a New Religion, she herself proves conclusively that the use of the word 'neo-Theosophy' for it and its propaganda, by non-conformists, was perfectly justified so long as they were left or indeed directed to believe that it was part

of Theosophy, or of the work of the T. S., or was even the sole mission and function of the T. S. which was only the Herald of the Star etc. Now that she has revised her position, partly in this article on "The Growth of the T. S." and more fully in her letter printed at pp. 169-170 *supra* (which was received by me on 29th June 1912, and was, I believe, written after the article of the *Theosophist*, and therefore represents her latest views) and makes it clear that the O.S.E. is a New Religion—which obviously is no more if no less Theosophy than any *other* Old or New Religion—those dissenters will surely no longer call it 'neo-Theosophy' but 'neo-Religion.' It is also clear at the same time that the T.S. as such can no more, indeed even less, *propagand* a New Religion than it can an Old one.

It may be noted in passing that the 'New Religion' is distinguished from the Old ones in a somewhat remarkable manner. The genuine well-wishers of their brother-men who are said to have founded the living Old Religions, seem to have preached only universal truths and rules of life and conduct, and it was only the sense-cravings of the mass of their followings for something 'tangible' which later on invested their teachings with sectarian and separative names and forms and made icons of the iconoclasts themselves. But the 'New Religion,' even before its birth, is specifically and acutely 'personal,' so that its embryonic teaching is that even the common virtues and duties are to be exercised and discharged in the name and for the sake of a problematical "Him" and not for their own sakes.

(2) As to other portions of the article which would ascribe the growth of the T. S. to certain special causes—many old members, apparently competent to judge by their opportunities, amongst them the President-Founder himself, and also some who have been duly 'shaken out,' have been and are of opinion that the T. S. would have grown and thriven *more strongly, if those causes had not operated.* At least some of the qualities that are ascribed in the article to H. P. B. of revered memory, as those marking or even making the 'Occultist,' are regarded by others (some of whom, by the way, worked with her till her passing and did not find her 'impossible' by any means, though they have been 'shaken out' since) as rather drawbacks, as the 'weaknesses' of greatness rather than as perfections. H. P. B. herself recognised and regretted them as such—and so, or rather far more poignantly, did H. S. O., her patient fellow-worker, without whom there would have been no T. S., though there might possibly have been *The Secret Doctrine.* The extant manuals of Yoga, the *Sūtras*, the *Gītā*, etc., do not recommend those qualities either. Nor indeed does our beloved P. T. S. herself recommend their cultivation by aspirants—when she is not actively engaged in demolishing the dissentients from "neo-

Theosophy." On the contrary, she then always, and most justly, recommends 'balance'—as do the old books (*Gītā*, vi).

(3) The study of superphysics is undoubtedly part and parcel of the work of the T. S., under the Third Object. But it should be done in the true scientific and philosophical spirit. At present, the difficulty lies in the *tone*, the *manner*, the *method*, the *spirit*, the emotional accompaniments of the carrying out of such 'studies' as are attempted at all. A dear good brother, 'pointing' to 'the new continent now forming in the Pacific for the occupation of the new race' will 'point' with an air which implies that he is not only 'pointing' but is also actively and actually 'pushing' it up himself with his own right shoulder from beneath the ocean. Another will speak of the present 'epoch' in T. S. history, as a 'spiritualised epoch' superseding all the very poor previous 'epochs'—with a suggestion of rapid progress which makes one feel, and fear, that he will very shortly bring about the 'nirvāṇised epoch' of the T. S. also. It is only when this tone and manner and method etc. are adjusted properly that the growth of the T. S. will be advanced in its fullness.

By laying stress on the essentials of Theosophy, on its luminous explanations of all kinds of life-problems, the workers of the T. S. have, during the last 36 years, growingly secured the confidence and the ear of a growingly broad-minded and enquiringly thoughtful public. On the other hand, whenever they have laid stress on the inessentials, the names and forms, of old or new religions, they have lost ground. Such I understand to be the lesson of the history of the T. S., and I therefore request all workers to apply to practice accordingly the answer to the question "What is Theosophy?"

BHAGAVAN DAS.

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NOTES AND NEWS.

Dr. Arthur Richardson, the first Principal of the C. H. C., passed away on the 1st of June, at Benares, and his body was cremated on the bank of the Gangā, in accordance with his known wishes. To him it was a happy release from the many pains of a body stricken with paralysis. To his friends, regrets at the disappearance of a familiar and loved face mingled with the satisfaction at his release from suffering. His Theosophical achievement was his successful work for the C.H.C., over which he brooded like a very parent in its earlier years.

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Mrs. Annie Besant P. T. S. is expected to start from England on 23-8-'12 and arrive in Benares on 7-9-'12.

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We regret illness continues to disable our Jt. Gen. Sec, Bro. K. Nārāyaṇa Swāmi Iyer from resuming active work.

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THE C. P. AND BERAR THEOSOPHICAL FEDERATION held sittings from 5th to 8th April in Amraoti. The Jt. Gen. Sec., Mr. K. N. S. Iyer presided, and delivered two lectures on "Evolution in East and West," and "The Philosophy of Rāmānuja." Bro: Khaparde spoke on "Reconciliation of Science and Vedānta." Bro. Kale expounded some Vedānta-Sūtras. Bro. Chiplunkar discoursed in Marāthi on "The Aspirants' Qualifications" and Bros. Marathe and Asnare read essays in Marāthi on "Theosophy and Practical Life" and "The first four Aphorisms of Vedānta." Marāthi translation of a work by the late Bro. N. M. Desai was resolved on in honor of his memory and Bhandārā was decided on as the next meeting place.

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THE MARATHI THEOSOPHICAL FEDERATION sat at Poona, from 24th to 26th May, Prof. P. K. Telang, M. A., L.L. B., presiding. Bro: Chhapkhane, M. A., L.L. B. gave a course of three lectures in Marathi on "Dharma Samsthāpana," which are very highly spoken of. Bro. Wadia delivered addresses on the O.S.E., and the "Path to Peace" and held E. S. meetings.

The Secretary of the Federation, Bro. N. G. Paranjpe, (of Sāngli) writes: "The permission to translate the Theosophical publications of The *Theosophist* and Book Publishing Office, Adyar, has been given to him (Bro: N. G. Paranjpe) on the condition that he should inform that Office of the name of the book to be translated, beforehand; and that Brothers who wish to translate any such publications should therefore communicate with him."

***

Prof. C. S. Trilokekar M. A., of the C. H. C., spent a month at Cawnpore, in May-June, and gave a very helpful and interesting series of discourses to the Branch, under the presidency of our very earnest and whole-hearted Bro. Arathoon.

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Bro: L. Subramania Aiyar reports that during the months of March and April he visited Pudukottah, Viralimalai, Alleppey, Kalladaikurichi and Enangudi, and held meetings and gave lectures.

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BRO: F. T. BROOKS reports: "Since February, 1st I have visited the following places.

1. Belur and Dakshineswar. 2. Serampore. 3. Sheoraphuli. 4.

Baidyabati. 5. Chinsura. (T. S.) 6. Calcutta. 7. Cocanada (T. S.) 8. Peddapur. 9. Bangalore Cantt. (T. S) 10. Bangalore City. 11. Trichinopoly (T. S.) 12. Pudukotah (T, S.) 13. Nidamangalam. 14. Mannargudi (T. S.) 15 Madras City. 16. Bombay. 17. Gurukul. Kangri. 18. Benares. 19. Calcutta. 20. Bhawanipur. 21. Tamluk (T. S.) 22. Contai (T. S.) 23. Calcutta. 24. Serampore. 25. Chinsura (T. S.) 26. Bhatpara. 27. Purnea (T. S.) 28. Gorakhpur (T. S.)

I am now spending a quiet six weeks in the Gurukul, near Kankhal.

In places marked (T. S.) I was the guest of T. S. lodges. In the remainder, other arrangements were made. The work was the same in any case. I caused different bodies to co-operate wherever possible. In 14 places I gave special lectures on "*Character*" to the boys of the Schools. They were keenly appreciated. In all *132* lectures were delivered."

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The Secretary of the Silao centre writes on :—

PROPAGANDA WORK THROUGH THE SILAO CENTRE.

"The Saṭsanga Sabhā, Silao, has organised a gathering at Rajgir Mela for spreading theosophic ideas among the masses that attend the Mela which lasts from 15th June to 15th July 1912. A large pandal has been erected under which 500 to 600 men gather from 4 p. m. to 8 p. m. daily—Sāḍhus, Sanyāsis and townsmen too. Lectures are delivered in Hinḍi on different topics by learned paramahamsas, of liberal views, in corroboration of theosophical views, supported by shlokas from the Veḍas and Ḍharma Shāsṭras. Theosophical lectures are also given every day by brother Kesho Lall, Branch Inspector, in simple and easy language."

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The Secretary of the T. S. Order of service, Rangoon, writes :—

"A Hinḍū Orphanage was started at No. 65, Thompson Street, East Rangoon. There are at present eight children under its protection."

FOR JUNE 1912.

ADMISSIONS	...	25
PASSED ON	...	5
1519 N. Venkataswami	...	Narsapore
6501 D. B. Venkatasubba Rao	...	Unattached
4437 Jagadish Chandra Biswas	...	Ludhiana
5388 Dinkar Balwant Bhide	...	Bombay (Dharmalay)
3386 Dr. Arthur Richardson	...	Benares

NOTICE.

As the work of the Section is greatly hampered by the non-remittance of the Annual Dues in time the Secretaries of the Lodges and all the members are earnestly requested to kindly clear their accounts at their earliest convenience before the close of the T. S. financial year (30. ix. 1912.) BANKE BEHARI LAL,

Assistant Secretary, I.S.,T.S.

ACCOUNTS FOR MAY 1912.

Receipts.	Rs.	As.	P.
Unattached E. Fees ...	20	0	0
Do. Annual Dues...	371	13	0
Lodge E. Fees ...	243	0	0
Do. Annual Dues ...	206	0	0
DONATIONS—			
(*a*) General ...	57	0	0
(*b*) Convention ...	0	0	0
(*c*) Inspection ...	1,224	14	0
(*d*) President's birth-day ...	0	0	0
Receipts from *Theosophy in India*—			
(*a*) Subscription ...	0	0	0
(*b*) Sale ...	0	12	0
(*c*) Advertisement ...	100	0	0
Receipts from Garden ...	0	0	0
Interest	0	0	0
Rent	38	8	0
Water rate	1	8	0
Miscellaneous Receipts ...	3	12	0
Royalty on H. P. B's. Books	0	0	0
White Lotus day ...	9	0	0
Recoveries			
Establishment Servants	2	0	0
V. P. Commission ...	7	3	0
Convention charges ...	1	0	0
Mis: charges ...	0	5	0
Total receipts ...	2,286	11	0
Balance of the last Month	2,503	4	6
GRAND TOTAL ...	4,789	15	6

Expenditure	Rs.	As.	P.
Establishment—			
(*a*) Office ...	267	15	0
(*b*) Inspection ...	150	0	0
(*c*) Servants ...	45	0	3
(*d*) Garden ...	48	10	0
Theosophy in India Sundries	2	4	0
Do. Printing	0	0	0
Vernacular Propaganda ...	130	0	0
Travelling	132	5	0
Printing, Stationery and Stamps	22	8	0
Furniture	1	3	0
Contributions			
(*a*) Adyar ...	600	0	0
(*b*) C. H. College ...	0	0	0
(c) C. H. C. Girls' School	25	0	0
Library	0	0	0
White Lotus day ...	40	12	6
Convention charges ...	0	0	0
Miscellaneous charges ...	18	7	6
Medical	5	0	0
President's birth-day celebration	0	0	0
Rates and Taxes ...	0	0	0
Bank deposit	0	0	0
Repairs	213	1	6
Total expenditure ...	1,702	2	9
Balance on hand ...	3,087	12	9
GRAND TOTAL ...	4,789	15	6

B. VALLABHA ROW,
Accountant.

BANKE BEHARI LAL,
Assistant Secretary and Treasurer.

DONATIONS &c. RECEIVED DURING THE MONTH OF MAY 1912.

	Rs.	As.	P.
Donation—General			
Krishnarpan ...	7	0	0
Darasha Maneherji Duga Esq. ...	25	0	0
Seth Darasha-Manehersha Dongaji Esq. ...	25	0	0
Total ...	57	0	0

	Rs.	As.	P.
Inspection			
Motihari T. S. ...	7	0	0
Nawada	2	14	0
By Lodges	15	0	0
Mrs. Annie Besant ...	1,200	0	0
Total ...	1,224	14	0

	Rs.	As.	P.
White Lotus day			
B. Chhotalal	2	0	0
Mhow T. S.	7	0	0
Total ...	9	0	0

DETAILS OF THE HEAD-QUARTERS INCOME AND EXPENDITURE FOR THE MONTH OF JUNE 1912.

Receipts.	Rs.	As.	P.
Unattached E. Fees ...	40	0	0
Do. Annual Dues ...	48	0	0
Lodge E. Fees ...	237	0	0
Do. Annual Dues ...	137	0	0
Donations—			
(a) General ...	15	0	0
(b) Convention ...	0	0	0
(c) Inspection ...	8	12	0
(d) President's birth-day ...	0	0	0
White Lotus day by K. T. S.	20	0	0
Receipts from *Theosophy in India*—			
(a) Subscription ...	11	13	0
(b) Sale ...	0	0	0
(c) Advertisement ...	5	0	0
Receipts from Garden ...	0	0	0
Interest ...	0	0	0
Rent ...	145	8	0
Water rate ...	5	8	0
Miscellaneous Receipts ...	0	0	0
Royalty on H. P. B's. Books	556	9	0
Recoveries ...	0	0	0
Establishment Servants ...	2	12	0
Theo. in India Sundries ...	10	0	0
V. P. Commission ...	0	4	0
Bank withdrawl ...	550	0	0
Total Receipts ...	1793	2	0
Balance of the Last Month	3,087	12	9
GRAND TOTAL ...	4,880	14	9

Expenditure.	Rs.	As.	P.
Establishment—			
(a) Office ...	162	4	3
(b) Inspection ...	150	0	0
(c) Servants ...	49	5	9
(d) Garden ...	40	8	0
Theosophy in India			
Sundries ...	109	14	0
Do. Printing ...	0	0	0
Vernacular Propaganda ...	125	0	0
Travelling ...	54	10	3
Printing, Stationery and Stamps ...	33	10	9
Furniture ...	9	4	0
Contributions—			
(a) Adyar ...	0	0	0
(b) C. H. C. ...	0	0	0
(c) C. H. Girls' School ...	0	0	0
Library ...	0	0	0
White Lotus day ...	0	0	0
Convention charges ...	0	0	0
Miscellaneous Charges ...	26	15	2
Medical ...	5	0	0
President's birth-day celebration ...	0	0	0
Rates and Taxes ...	212	8	0
Bank deposit ...	0	0	0
Repairs ...	119	11	6
Hd. Qrs. Main Building ...	49	0	0
Total Expenditure ...	1,147	11	8
Balance on hand ...	3,733	3	1
GRAND TOTAL ...	4,880	14	9

B. VALLABHA ROW,
Accountant.

BANKE BEHARI LAL,
Asstt. Gen Secretary and Treasurer.

Donations received during the month of June 1912.

GENERAL

	Rs.
Mr. N. H. Cama	Rs. 5
Krishnarpan	,, 7
By a sympathiser	,, 3
TOTAL	Rs. 15

INSPECTION.

	Rs.	As.
Chapra	Rs. 4	
Darbhonga	,, 2	8
Samastipur	,, 2	4
TOTAL	Rs. 8	12

WHITE LOTUS DAY

By Kāshi Tattwa Sabha ... ... Rs. 20

Printed by Baijnath Jijja Manager, Tara Printing Works, Benares.

Vol. IX No. 9-10

THEOSOPHY IN INDIA.

[*The Theosophical Society, as such, is not responsible for any opinion or declaration in the Journal, by whomsoever expressed, unless contained in an official document.*]

THEOSOPHY AND THE T. S.

ABSTRACT OF A LECTURE.

(An address of welcome was presented to the President of the T. S. and the opening words of the lecture, delivered on Sept. 8th, 1912, to the Kâshi Tattva Sabhâ, in the Hall of the Indian Section, referred to this)

THE T. S. has one thing in common with the many movements —scientific, literary, artistic—which are active in the world of to-day: the strength of its leader to affect the outside world must largely depend on the love and the trust which pour out to him from those who follow him. The leader does not make the movement: the movement makes the leader. He is the leader, because he makes articulate the longings, the thoughts, the hopes which are dumb in the hearts of thousands, and in thus articulating their hidden desires he becomes the embodiment of their realisation, and they give him the love and trust which make him strong. But in the case of the T. S. there is another thing which other movements have not, the conscious realisation of the force which flows from the White Lodge. Into all movements for human good that gracious help is ever flowing, but the T. S. is conscious of it, knows and feels it, and is, indeed, its chosen vehicle on earth. Hence the leader of the T. S., even if the love and trust of the Society failed him, could stand alone and remain strong, if into him that mightiest of all forces continued to flow. When the T. S. was founded, that force flowed into the two disciples chosen for that great work: they were but two against a world, but they conquered because the Masters were behind them. And here we have this double power: the power from on high which inspires, the power from below which enheartens and supports.

It is the White Lodge, the company of those who have attained or are nearing Liberation, which directs and guides humanity along the path of evolution, not only in matters deemed religious, in the narrow sense, but in all matters which concern the welfare of man. For all human obligations should be regarded as within religion, the Ḍharma of each. Ḍharma is not only rites and ceremonies, meditation and worship: it includes every obligation, political and social as well as nominally religious, which comes within the circle of a man's duties. It includes all that has grown out of the man's past, all his tendencies and powers, and points to the road along which his evolution will advance with least difficulty and encounter fewest obstacles. This has ever been seen by Hinḍuism, wherein the western distinction between sacred and secular has not been recognised. And so the Ḍharma of the White Lodge embraces the inspiring and strengthening of every movement which forwards evolution. This is the source of the power in which we trust, which is behind the T. S., and as I said we have the immense advantage of knowing that the Great Ones live and work in our world.

We fully recognise that all life and power have but a single source—the One Life, which, for our system, is embodied in its Īshvara. That Life flows from Īshvara through the White Lodge to our world. As a burning-glass gathers the sun-rays and focusses them on a single point, so that at that point the fuel blazes up, and as the sun-rays would not have caused the fire without the concentration of the rays by the burning glass, so is it with Īshvara and our world. The White Lodge acts as a burning-glass, gathering together the rays from the Sun of Life, and thus lighting in the hearts of man the fire of Life and Love. It concentrates the rays on our Society, and thus gives it force and energy.

The relation of the Lodge to the Society is briefly this: it was founded by two disciples of a Master under His direction—H. P. B. being an initiated disciple of the Master M., and H. S. Olcott a junior one, belonging to the same Master. In the early days the two Masters known under the initials M. and K. H. constantly helped and guided; then a controversy arose as to the

existence of such Beings as H. P. B. had spoken of, and one of Them, writing on the subject, declared that the Society should make up its mind thereupon else the Brothers would again withdraw behind the veil of silence which They had lately rent. The members were not ready to follow Their indications, and They did withdraw, frustrated in Their attempt to help, and H. P. B. was obliged to declare that They did not direct the Society. At the death of the President-Founder when the growth of the E. S. had largely influenced the Society, once more They offered Their guidance by bidding him nominate the successor They had chosen. They had appointed him President for life—so H. P. B. had said: we had no way of proving her assertion, but we accepted it because we believed she had knowledge. Once more They named the one whom They had selected, and in so doing practically again offered Their guidance. The T. S. rose to the occasion, by an immense majority it accepted the nominee of the Masters, and They re-assumed Their original position towards the Society, and They again steer "our Theosophical ship," as at first.

It may well be asked: "But if such be the desirable relation between the Masters and the T. S., why do you not make belief in Their existence a condition of admission into Their Society?" Because belief is only valuable when spontaneous and unforced. Non-believers in the Masters are welcome in the T. S.; belief in Them will arise in the heart when the member is ready for it. If, however, the non-believers in Them directed its policy the Society would die. The Society, then, is in a position which, to some, may seem paradoxical: its life depends on its policy being directed by certain beliefs which are not conditions of admission to its fellowship. It exists to spread beliefs which its members may hold or may reject; it lives by the truths which it imposes upon none. But the apparent paradox is founded on utter faith in the power of Truth to justify itself to the intelligence, or to that which is beyond the intelligence—the intuition, the super-rational quality, buḍḍhi, the power of discrimination between truth and falsehood. The Society makes no condition of admission beyond the acceptance of the Universal Brotherhood of man; those in whom the intuition is still so deeply entranced that they cannot even recognise this to be a truth are not ready for its

fellowship. But, given this, all else will come in time.

If may be asked again: "But why do you so rigidly reject all dogma from the T. S.?" First, because the vision of truth can only be gained in freedom, whether in the free play of intellect or in that of emotion. Unfettered intellect, unforced emotion—these are the necessary conditions for the opening of the inner sight. Secondly, because our views of a truth are very limited; only They "who have nothing more to learn" in this world can see a truth in its fulness. We each see it from a special angle, and only see a part. If a plane triangle were hung in the air, and men were placed in a circle round it, each would draw a different figure; one would see the face, another but one of the limiting lines, and so on with every intermediate figure. Hence, to us, the value of differences, for if each says frankly what he sees, all the views together will represent the whole, or such part of the whole as can be reached by us at present. Thirdly, our views of each of the great truths which compose Theosophy are views limited by our present ignorance, and the generations of the future, further advanced in knowledge, will formulate them in ways quite other than our own. Think for a moment, as I have said elsewhere, how different would be the presentation of the fact of reincarnation, as seen from the standpoint of the ego, instead of from that of the personalities, from the permanent trunk of the immortal life instead of from the leaves of mortal lives. If we shape statements of great truths into forms suited to our present state of evolution, and harden those forms into dogmas, our descendants will have to break them into pieces before they can make forms suitable to their higher evolutionary stage. Keep open the avenues for Truth's advance and for human progress.

To return to the question of differences. Are they desirable or undesirable? I say desirable, for the reasons already given. Moreover, truths are many-faced, and our temperament decides which face shall to us be the clearest, and the most attractive. Let me take as illustration, if my Brother Bhagavān Ḍās will permit (the Indian Secretary was sitting just behind the lecturer), the burning question of the cults of the Impersonal and the Personal. If I may be permitted to say so, he gave a fair presentation of the dual-faced truth in his little pamphlet on *The*

Fundamental Idea of Theosophy, and recognised the necessity of both, while lifting higher the Impersonal. How often have I myself, who am supposed to represent the personal side, put this very point, that we must cling to the principle beyond the person, and if they clash must let the person go. Nay, I have not only said so, but have carried out that idea in practice. When anyone thinks that the view he deems the most important is being overlooked or imperilled, or that the other is being dangerously emphasised, he naturally, for the moment, puts that view strongly and exclusively, and points to the peril of the other. But that is a passing phase. Both sides are true. Both, exaggerated, have their perils: if the danger of the personal is in idolatry, credulity and superstition, the danger of the impersonal is in coldness, scepticism, lack of savour. Let us, then, not deny the value of either, but seek to avoid exaggeration in both.

To me, personally, devotion to the Great Ones who have reached Liberation but have bound themselves to Service, is the open road to the higher worlds. In Them principle and person are identical, for Their Persons are embodied Ideals. In Them I see the One Self, but the Self with all the charm of personal attributes, and the joy of ever-flowing love—love which is the essence of life and bliss. Of myself I may say, as H. P. B. said of herself, writing to American Theosophists: "If I have gone in advance of you, it is only because of my utter devotion to my Master, whom I have never doubted." And when she bade me bear witness, when she had passed away, to the fact of my own initiated discipleship, it was, she said, that there might be a living witness in the world of men to the truths of Initiation and Masterhood. And shall I not speak fearlessly of that which I know, bear witness to that which I have seen? If I have dived into the ocean and have brought up thence a pearl of priceless value, the conscious discipleship to a living Master, who shall bid me refuse to share with my brethren the knowledge that such pearls are to be had? Not for the sake of personal exaltation but for the dear sake of groping, struggling men, I, who have found, will proclaim the finding, in order that others may plunge boldly into the ocean, and bring up for themselves equally priceless pearls.

ANNIE BESANT, P. T. S.

I wandered far and wide, and up and down,
I passed thro' desert sands and flowered fields,
I dwelt in busy towns, and silent caves,
I saddened midst the lives of vice and sin,
I joyed o'er noble deeds of godly men,
I trod the mountain-snows, and ranged the stars,
I hurtled with the spirit of the storm,
I spake with fairies, sylphs, and nymphs and gnomes
Where lights and waters meet at morn and eve,
I questioned with the Ṛshis and the Gods,
I tarried through the heavens and the hells,
I searched the ocean-depths for pearls of price—
And many pearls of price, high, low, I found—
Yet found no gem of sheen greater than That
Which bideth hidden in our own heart's deeps,
And to which only all true Helpers lead ;
And whoso will but dive therein and seek—
Instead of running out-and-other-wards—
Shall also surely find, and with it Peace.
But yet 'tis true 'tis fated we must err,
And go astray, and wander far from home,
And sell our birthright for the pottage-mess,
Cast off the near and dear for stranger-things,
And colored tinsels take for real gems,
And suffer disenchantment's many pains
Ere we may learn the sweetness of the Home
And see the beauty of the simple Truth.
Then only shall we gather up with care
The hard dry fuel of our evil moods,
And the soft wool of fond imaginings,
And make our higher mind the burning-glass,
And hold it true unto the Central Sun,
And catch the Fire that comes from It alone—
Not like the lesser fires that make much coal
And soot and smoke, compelling other heats
To war on them and wash the murkened air—
And burn that fuel whole and change its heat
Into the warmth of the Wise Love of all,
And make the Glow that lightens every gloom—
The Sunlight of that Gem of greatest Sheen. (B. D.)

THE T. S. CONVENTION OF 1912.

Arrangements are already being made for the comfort and convenience of a large influx of members for the ensuing Convention at Adyar. In order that all possible convenience may be extended to the delegates, the following Committees have been formed.

Those who do not give timely notice of their coming should kindly excuse us if we are unable to provide lodging and food for them ; we cannot displace those who have given previous notice in favour of those who arrive at the last moment, unexpectedly.

SPACE ACCOMMODATION.

Housing Committee :—Mr. B. Ranga Reddy, Executive Officer ; Mr. G. Soobiah Chetty ; Mr. Ramanuja Pillai ; Major C. L. Peacock ; Mr. J. Huidekoper ; in charge of sanitary arrangements.

1. Each member attending the Convention should send in the usual registration fee of Rupee 1, and notify his coming to the Executive Officer of the Housing Committee, Mr. B. Ranga Reddy, by November 30th, 1912, at the latest.
2. If any delegate requires a cadjan hut, he must notify Mr. B. Ranga Reddy by November 15th, forwarding the cost of the hut with the above mentioned registration fee. The ordinary size, 10 x 12 feet costs Rupees 10 with mats, and Rupees 7-8 without mats. A hut 20 x 12 feet costs Rupees 17-8 with mats, and Rupees 12-8 without mats.

   Each delegate should bring his own bedding, mosquito nets (if required), towels, soap, travelling lantern.

Each delegate (Indian style) who requires a separate set of furniture (one cot, one chair, and bath-room convenience) is required to pay Rs. 1-8 as a lump sum.

Each delegate (European style) should send with his registration fee Rs. 1-8 for furniture (one cot, one chair, bath-room convenience) as a lump sum.

Any delegate requiring extra accommodation or conveniences should make arrangements with the Executive Officer of the Housing Committee.

Reception Arrangements.

Inquiry Office :—Central Station—Mr. Ratansabahapati, and others.

Egmore Station—Mr. Condesvami Pillai and others.

Reception Committee (Ladies) :—Mrs. Charles Kerr ; Countess Olga Schack ; Mrs. G. Soobiah Chetty ; Mrs. T. Ramchandra Rao ; Mrs. Z. Best.

Reception Committee (Gentlemen) :—Mr. A. Schwarz ; Mr. Johan Van Manen ; Mr. J. R. Aria ; Mr. A. Ramasvami Shastri ; Mr. G. Soobiah Chetty ; Mr. M. B. Kohalatkar ; Mr. A Mettam.

Food Arrangements.

Food Committee (European) :—Miss Dixon, Executive Officer ; Mr. C. S. Best ; Mr. Oscar Beer.

Each delegate requiring meals in the European style (including chota hazri, coffee, tea or milk) is required to pay Rupees 2 per day.

Food Committee (Indian) :—Mr. J. Sreenivasa Row, Executive Officer ; Mr. A. Venkatesaiam ; Mr. A. Ranganatham Mudaliar.

Each delegate requiring meals in the Indian style (2 meals per day, without lunch, chota hazri or milk) is required to pay Annas 8 per day. Each delegate should bring his own drinking utensil.

Delegates (Indian Kitchen) are requested to observe the following rules :

1. Tickets for meals must be purchased at the Bhojanashāla, between 6 and 8 A. M. daily ; a season ticket for four days of the Convention proper (27th to 30th inclusive) may also be purchased beforehand ; a full season ticket for the six days (26th to 31st inclusive) may also be purchased beforehand.

   It would much facilitate the work of the food committee if delegates would purchase season tickets. They are available from 1st November. Rs. 2 for season tickets of four

days, and Rs. 3 for season tickets of 6 days, should be remitted when ordering.

Single day tickets are also available from 1st November, and delegates are requested to purchase them at their earliest convenience.

2. There will be only one Brāhman kitchen for all.

3. Those who intend cooking their own food should bring their own utensils, and make their own kitchen arrangements.

4. There will be a refreshment stall for coffee, tea, etc. Milk in quantity will be available.

5. Food will not be served outside the dining hall.

LECTURE ARRANGEMENTS.

Arrangements for the lectures are in the hands of Mr. B. P. Wadia.

SYMPATHISERS.

Arrangements are made only for members and their immediate families. Sympathisers, therefore, can only be accommodated after members are arranged for. The charges for sympathisers are double those for members. Sympathisers must apply through the Secretary of the Lodge at their place of residence.

MISCELLANEOUS.

All valuables may be handed over to Mr. A. Schwarz, the Treasurer of the T. S., who has a strong-room.

There will be a Dispensary on the premises.

There will be a Post Office in the grounds.

(Sd.) ANNIE BESANT, P. T. S.

PROGRAMME.

T. S. CONVENTION AT ADYAR, DECEMBER 26TH-31ST, 1912.

Thursday, Dec. 26. 9 a. m. General Council.

5-30 a. m. Public Lecture, G. S. Arundale, Esq., " Education as Service ".

Friday, Dec. 27. 8 a. m. E. S. (General). In Hall.

12 noon. Convention of the T. S.

i. Presidential address.

ii. Reports from National Societies and Unsectionalised Countries.

iii. Reports of Subsidiary Activities.

3-30 p. m. Questions and Answers. C. W. Leadbeater Esq.

5-30 p. m. Public Lecture, The President T. S. "Theosophy and the Theosophical Society." I. Theosophy, or Parā-viḍyā.

Saturday, Dec. 28. 8 a. m. E. S. (Section). In Shrine Room.

12 noon. Convention of the Indian Section.

5-30 p. m. Public Lecture, The President T. S.

II. Theosophy, the Open Road to the Masters.

Sunday, Dec. 29. 8 a. m. E. S. (General). In Hall.

12 noon. Convention of the Indian Section.

4 p. m. Anniversary Meeting.

5-30 p. m. Public Lecture, The President T. S.

III. Theosophy, the Root of all Religions.

Monday, Dec. 30. 8 a. m. E. S. (Section). In Shrine Room.

12 noon. Open Discussion, " The Policy of the T. S."

3-30 p. m. Questions and Answers, C. W. Leadbeater Esq.

5-30 p. m. Public Lecture, The President T. S. IV. The Theosophical Society, its Meaning, Purpose, and Functions.

Tuesday, Dec. 31. 5-30 p. m. Public Lecture, B. P. Wadia, Esq., "Theosophical Propaganda."

6-30 p. m. Closing of the Convention by the President.

Other General Council Meetings and Indian Section Council meetings will be arranged as convenient.

All Public Lectures and the Anniversary meeting will be held under the Banyan Tree, Blavatsky Gardens, and no tickets will be required. A certain number of seats will be reserved for elderly persons. Entrance from the gate into Blavatsky Gardens from the public road.

The programme for Subsidiary Activities follows separately.

PROGRAMME.

T. S. SUBSIDIARY ACTIVITIES.

(Membership in the T. S. is not necessary for working in these.)

Saturday, Dec. 28. 3-30 p. m. T. S. Order of Service Meeting. In the Hall.

(i) "The Path of Service in the Veḍas," opened by A. Mahāḍeva Shāsṭri, Esq. Discussion.

(ii) "Facts and Ideals of Theosophic Service," opened by Mrs. Georgia Gagarin. Discussion.

Sunday, Dec. 29. 2 p. m. Sons of India Meeting. In the Hall. "Sons and Daughters of the Empire," Prof. Wodehouse.

7-30 p. m. The Order of the Star in the East. In the Hall. "The Work and Hopes of the O. S. E." G. S. Arundale Esq.

Tuesday, Dec. 22. 9 a. m. Educational Conference. In the Hall.

(i) "The Educative Value of a Language." Prof. Wodehouse, C.H.C.

(ii) "Secondary Education in Ceylon." Principal F. L. Woodward, Buddhist College, Galle.

(iii) "The Place of Intuition in Education." Principal F. Arundale, C. H. C. Girls' School.

(iv) "The Education of the Depressed Classes in Southern India." Miss Kofel, Superintendent of the Olcott Pañchama Schools.

(v) "The Teaching of Buddhism in Buddhist Schools."

(vi) "Methods of presenting Spiritual Truths to Students." Principal G. S. Arundale, C. H. C.

(vii) Reports from National Societies on the Progress of Theosophical Education, if any.

OTHER MEETINGS
held during Convention.

MASONIC.

Tuesday, Dec. 26. 7 p. m. Masonic Lodge (working in E. A.) Address on "Masonic Work and Life," by the V. I. Bro. Annie Besant, 33° V. P. and Deputy of the Supreme Council.

Monday, Dec. 30. 8 p. m. Masonic Lodge (working in the 18°).

It is probable that a meeting will be held on Tuesday, Dec. 31st, for the establishment of a Temple of the Rosy Cross.

THE CLOSING OF DISCUSSIONS RE T. S. POLICY.

THE President of the T. S. and the General Secretary of the Indian Section of the T. S., having carefully considered the controversy which has been going on in *Theosophy in India* from March to August inclusive, agree that it might now close in this journal, as was suggested by the General Secretary in the last issue.

The relative positions of the T. S. and the O. S. E. have been clearly defined in the last paragraph of the P. T. S.'s letter published on pp. 169-170 of *Theosophy in India* for July-August 1912. On these no real difference of *principle* is concerned; and we agree that any activity which tends to promote the spirit of party-politics within the T. S, or to develop the disposition to turn questions of the broad policy of the T. S. into questions of personal loyalty or disloyalty to one or other worker of the T. S. is a violation of the fundamental principles of the T. S. The difference is that while the P. T. S. looks on the O. S. E. movement with strong approval, the General Secretary of the Indian Section thinks that the active propagation of and proselytisation to any person-cult or new religion or embryo of a new religion (such as the O. S. E. has been declared to be by the P. T. S.)—if carried on within the T. S.—is also a violation of the fundamental principles of the T. S.

The opinion of the P. T. S., which binds none but herself, that the O. S. E. is likely, some 50 or 60 years hence, to grow into a new sixth sub-race religion, after the World-Teacher in whom she believes has come and gone, is of no immediate interest, save as indicating her conviction that it must not be identified with the T. S. which is to remain, through the coming centuries, the representative of the Divine Wisdom, the Universal Religion, of which all separate religions are branches.

The objections felt by some members to the policy of the P. T. S., in respect of the propagation of the O. S. E. within the T. S., have been placed before the theosophical public of India and the subject has been ventilated in the pages of this journal. Neither of us is inclined to modify his or her views on the subjects discussed, but we agree to continue to differ where difference

exists, and are cordially at one in our wish and determination that difference of opinion shall not interfere with our affectionate friendship for each other, and with our common work where we agree. Where we disagree we shall each continue to follow his or her view of what is right, except of course where officially restricted by the operations of the Law and Constitution of the T. S.

With regard to the General Secretaryship of the Indian Section, the present incumbent of that office accepted election by the Indian Council at the pressing request of the P. T. S. and other friends, but only for a year, as he said at the time. He is willing to carry the burden for the short remainder of the term, understanding that both the President and the Council wish that he should do so.

ANNIE BESANT, P. T. S.,

BHAGAVAN DAS,

Gen. Sec., I. S., T. S.

BAHAISM, THE NEW RELIGION.

A brief account of Bahāism cannot fail to be of interest to those who wish to keep themselves informed about the developement of old and new religious activities in this world. An article in the September *Theosophist* says that this new religion of Bahāism, which also seeks to reconcile and amalgamate all old religions, counts some thirteen million followers—which is very good progress indeed for little more than half a century of work when we consider that the T. S. after 36 years has only some twenty-two thousand members. But, of course, the conditions have been different and the Ethical-philosophical-scientific objects of the T. S. did not offer the attractions of a new religion.

Mirza Ali Muhammad, afterwards called the Bāb, or Gateway of Revelation, was born in Shirāz in Persia in 1820. In 1844 he announced himself to the pilgrims at Maccā as the forerunner of Imām-Mahḍi. He denounced the vices of the clergy and was said to have performed miracles. He was imprisoned by the authorities. Then he was declared himself to be the long-expected

Imām-Mahdi. He passed on the lower title of Bāb to his ardent disciple, Mullā Husain, and for himself assumed the higher one of Nuqṭā (the 'Point'). For various reasons, good or bad, the Persian Government took alarm, and amidst tragic circumstances, wherein many of his followers showed the most heroic spirit of martyrdom, he was put to death, at Tabrez, in 1850, after having once at least miraculously disappeared from the hands of the soldiers although loaded with chains. In 1852, some Bābis tried to assassinate the then Shāh of Persia, and greater repression and persecution followed. Subh-i-Azal ('the Morning of Eternity') succeeded the Bāb and shepherded the flock for fourteen years from Baghdād to which he had escaped. He was replaced by his half-brother Mirzā Husain Ali. Mirza Husain Ali, in whose hands Subh-i-Azal had altogether left the direction of affairs, continued to recognise that leader's supremacy until 1863. But in that year he declared himself to be 'the Splendor of God' and 'the He whom God shall manifest' and called on all Bābis to recognise his claim. The majority responded, but Subh-i-Azal and some of his faithful adherents refused. Since then the Bābis have been divided into two sects, Azalis and Bahāis. M. Husain Ali's Arabic poetry was accepted as proof of his being the revelation of the perfect divinity, and he was called the Bahā-ullāh, 'the Splendor of God,' or simply the Bahā, of whom the Bāb was only the herald. In 1863 at the instance of the Persian Government, the Bābis were deported by the Turkish Government from Baghdād to Constantinople, and thence to Adrianople. In 1868, Subh-i-Azal and his followers were sent to Famagusta in Cyprus, and Bahā and his followers to Acre (Akka) in Syria. He lived over twenty years at Akka, wrote the scriptures of his faith, and died in 1892 at the age of seventy-five. His son Abbās Abdul-Bahā 'the Devotee of Splendor' has succeeded him and is carrying on the work of his father, on a larger scale, as is fitting. Another son of Bahā-ullāh named Muhammad Ali contested the claims of Abbas and retained the custody of the father's tomb at Acre, but did not secure very many followers.

From some English books and pamphlets on the subject of Bahāism, one gathers the impression that Abbās is at least as great a manifestation as his father, if not greater. A sort of prayer is given in one pamphlet in some thirty or forty lines, each

a complete sentence, forming a sort of credo, each sentence ringing a change on the main idea, which seems to be 'I take my refuge in Abdul Bahā, the Supreme'.

Abdul-bahā or Abbās or Abbās Effendi as he is variously called, has been recently travelling in Europe and America ; and, from the standpoint of the T. S., it is to be regarded as a very hopeful sign of growing tolerance between the various faiths, that he has been permitted or even invited to preach to and bless the congregations in various church-buildings themselves.

The following, taken from the *Sons of India*, gives an account of his latest work in America :—

" ABDUL BAHA ABBAS IN AMERICA ,,

" Abdul Baha Abbas, the leader of the Bahai Movement, is at present conducting a mission of international peace in America. He travelled from Alexandria to New York on the 'Cedric,' and it is related that during the voyage he spent much of his time standing beside the wireless operator receiving messages from his followers in America.

The 'Cedric' reached New York and among the many stories circulated by the reporters who immediately boarded her to interview the Eastern prophet, the verisimilitude of this will be recognised by all who have met Abdul Baha. It is related that when the 'Cedric' was abreast the statue of Liberty, standing erect and facing it, Abdul Baha held his arms wide apart in salutation and said, 'There is the New World's symbol of Liberty. After being forty years a prisoner, I can tell you that freedom is not a matter of place, it is a condition. Unless one accepts dire vicissitudes, he will not attain. When one is released from the prison of self, that is indeed a release!"

Abdul Baha gave his first public address in America at the Church of the Ascension, Fifth Avenue, 10th Street, New York, the following Sunday morning, the Rector Rev. Percy Stickney Grant conducting the service. The church was crowded, and throughout the regular episcopal service preceding his address Abdul Baha and his nephew and interpreter, Dr. Ameen Fareed,

a young Americanised Persian physician and surgeon, sat in the choir. The address was a plea for the emergence of a spiritual civilisation from the materialism of the modern Western world.

From New York Abdul Baha proceeded to Washington, where he addressed the Orient-Occident Unity Conference, the Universalist Church, the students of Harvard University, the Bethel Literary Society, the The Theosophical Society, and the Esperantists. He received a number of representative people in private audiences and at an afternoon reception held at the Persian Legation. Interest in his presence in Washington increased from day to day. He then left for Chicago, where the same interest in his personality was manifest. There are a large number of Bahais in America, and they are rejoicing exceedingly in having their leader amongst them.

Dedication of the Mashrak-El-Azkar.

The culminating event of Abdul Baha's visit to the United States—the dedication of the site of the first temple of Bahaism in America, 'the Mashrak-El-Azkar' (literally, 'the Dawning Point of the Mentions of God')—very fittingly took place on May 1, a day devoted, the world over, to the spirit of international brotherhood. The spot chosen for the temple is in the neighbourhood of Chicago, where the ground slopes down to meet the waters of Lake Michigan. The ceremony in the great amphitheatre afforded by the thick woods, the fields, and the expanse of water was very beautiful, and symbolic at the same time of the Bahai movement, which has arisen to proclaim the day of 'the Most Great Peace' and the solidarity of humanity.

With an axe and shovel, tools of the every day workers of the world, Abdul Baha and his friends excavated a resting place for the foundation stone, which had been brought to the spot as a living contribution by earnest Bahais from both east and west. No formal programme had been prepared in advance, but under the immediate inspiration of the moment this initial labour was made typical of the united and harmonious voluntary services of every nation, kindred and tongue, as some native son or daughter, called by name by Dr. Fareed, in turn took hold of axe or shovel. Persia, Syria, Egypt, India, South Africa, England, France, Germany, Holland, Denmark, the Jews of the world, the North

American Indians, were among the races and countries thus successively represented. Finally, Abdul Baha did the closing work, and consigned the stone to its excavation on behalf of all the peoples of the world.

During his stay in Chicago the Prophet of the Bahais made his headquarters at the Plaza Hotel. It was his delight to stroll morning and evening in the beautiful Lincoln Park, which extends northward from the hotel for several miles along Lake Michigan. From Chicago Abdul Baha proceeded to Cleveland, Ohio.

In view of Abdul Baha's American tour, 'The Outlook., U. S. A., publishes an article on the essentials of the Bahai Movement, in the course of which it says :—'Bahaism is one phase of a great world-wide movement towards a religious faith at once more spiritual and more practical than the religion of creed and ceremonial; a religion which agrees with the mystics of all ages in believing that the Spirit of God and the spirit of man is immediate and direct, so that converse between two is possible; and with humanitarians of all ages that the fruit of religion is in works of justice, mercy and love, and whether a religion is true or false is to be known by its works. Thus the Bahai Movement is in Mohammedan communities what the Brahmo Samaj is in Brahmanical communities; what Modernism is in Roman Catholic communities, what Liberalism is in Jewish communities, what the New Theology is in Protestant communities. Like Modernism, Liberalism, and the new Theology, Bahaism regards revelation as progressive, and no revelation as final, for, as the human race progresses, a fuller measure of truth and ordinances more suitable to the age are vouchsafed.'"

In this connection, the following extract from the Adyar Bulletin for August 1912, has also an interest for F's. T. S :—

"*Q.* Would you kindly ask Mrs. Besant to state the attitude of Theosophy towards Bahaism? Has the Bahaist movement originated from the White Lodge? Baha Ullah specifically states that it is useless to look for the advent of another great prophet and revealer after himself until at least another thousand years or more have elapsed. Is Abdul Baha a fore-runner of the Christ, or considered so by Theosophists? Is

it advisable for Theosophists to join the Bahaist movement ? K.K.

A. Theosophy cannot be said to have any attitude, save that of sympathy, with all movements of a spiritual nature. Its attitude to Bahaism is the same as towards other religions. To my mind all spiritual movements are due to impulses from the one White Lodge; I know nothing special as to this one. I do not, of course, agree with the statement made above as by Baha Ullah; time will prove; we need not quarrel over it. Theosophists probably vary in the opinions they hold as to Abdul Baha, and no one has any right to commit them to any special view. There seems to be no object in Theosophists joining the Bahaist movement; in their own Society they have all that the Bahaists teach, and more, except the exclusive belief in one particular person. Every Theosophist is free to believe in him, but the T. S. can never be committed to belief in any one particular Teacher. Annie Besant. P. T. S."

One does not feel quite sure whether, in the last sentence but one, of the P. T. S's answer above, the words "no *object* in" are or are not a misprint for "no *objection* in". If not a misprint, then the P. T. S's suggested dissuasion would apply against members of the T. S. joining most of the other new religions now in the field also, for instance, the O. S. E., *in exactly the same terms.*

We may close with another quotation, from *The Theosophist* for September 1912. pp. 825-826.

"...The Buddhists are looking for the coming of the Lord Maitreya; the Hindus for the return of Krishna (?); and many Christians for the second coming of Christ. Many Theosophists, through the study of the ancient scriptures, have found prophecies (?) of the advent of a great Teacher in the present century. Many important cycles are completed in the present century. The Bahais are saying that all these prophecies refer to Baha'u'llah and that the Jewish Muhammadan cycles mentioned in the sacred books, were completed in the year 1844, the year when the Bab began his work. But if, as is so widely expected, a great Teacher comes at no distant time, what will be the result? Will the world again have to witness the pitiable spectacle of jealousy and scorn and hatred between the followers of the Masters who have come

to bring peace upon earth? If the Bahais seek to commend their religion by the disparagement or ridicule of the other movement, or if the believers in a World Saviour soon to come are indifferent to the beauty of the teachings of the Bahai leader, will they not alike stand condemned, ignorant of the fundamental teaching of their religion?

But whatever quarrels may arise between members of different religions, followers of different religious teachers, there can never be any quarrel between Theosophy and any religion. 'Theosophy is the body of truths which forms the basis of all religions and which cannot be claimed as the exclusive possession of any'. Neither can the T. S. have any quarrel with any religion whatever, past, present or to come. The fact that some of the chief leaders of the T. S. are at the present moment preparing for the advent of a great World-Teacher does not alter the truth of Mme. Blavatsky's words:

'The T. S. teaches no new religion, aims to destroy no old one, promulgates no creed of its own, follows no religious leader, and distinctly and emphatically is not a sect nor ever was one.'"

BHAGAVAN DAS.

SOME QUESTIONS THAT ARE ASKED NOW AND THEN.

Q. Why has the Jīva so many bodies?

A. This is not a question that is asked very often, so far as I am aware, yet I have come across it now and then. It is well-known that, from one standpoint, minds are divided into two main kinds, the concrete and the abstract; those which look more outwards, and those which look more inwards. Educational curricula are accordingly sub-divided in modern times, broadly, into the 'Science'-courses and the 'Arts'-courses—'arts' meaning specially the more subjective or philosophical and literary departments of study. Well, the concrete mind revels in the 'how', in the minute details of science; it finds catalogues of kinds and degrees and divisions and sub-divisions, genera, species etc. completely

satisfying. "These are the *facts*, this is enough for me; I cannot and do not bother about the *why*"—this is the attitude of the concrete mind. The other kind feels restless amidst heaps of details without a synthesising 'why'; to it life is not worth living without an explanation. "A minimum of 'fact' is enough for me; but give me as much 'why' as you can"—this is its attitude. Obviously, the two are complementary to each other. In theosophical literature we find more and more attention given to details, in the way of 'extension of natural history.' The clues and indications given in *The Secret Doctrine*—which has all the l a k ṣ h a n a s, marks and characteristics, of a true *Purāṇa*, an 'ancient' record by the 'ancients' of the History of the Solar System and more particularly of our Earth, for a whole kalpa—are being worked out in fuller detail. It is desirable that in the midst of these very interesting details, the underlying 'principles' should not be lost sight of. Years ago modern science told us that there were so many more or less clearly distinguishable sub-divisions of the Āryan Race, and that they all originally started from the midlands of Asia. Now, recent theosophical literature adds that the bodies of these earliest Aryans were carefully 'cultured' and 'segregated' out of still earlier Atlantean races, and that the souls inhabiting those bodies came, ever so many thousands of years ago, in a few cases even millions, from other planets, mostly from the Moon, and a very, very few from Venus. The Purāṇic records give hints of immigrations of souls coming to colonise this earth from almost all the planets of the solar system, and speak of previous mahā-kalpas and older solar systems also. All this is very interesting, nay valuable and even useful to some extent for practical purposes. But to the mind interested in the 'why', it brings the student *no nearer* to the wished-for *explanation*. What his soul seeks is the Infinite; what these details give is only a larger number, which is just as far from the Infinite as the smallest. He wants 'principles' which will apply universally, as well as 'bodies', 'facts', which are true only locally and temporally.

And accordingly we find that Mr. Sinnett, who derived his information through H. P. B. and the letters of the Masters, by a right instinct hit upon the word 'principles' to indicate "the various elements or attributes of which tbe complete human creature is

made up." Latterly this abstract word has fallen out of use and been almost wholly replaced by the concrete word 'bodies', in theosophical literature. But if we wish to understand 'why' a single jīva has so many 'bodies', we have to study the question in terms of the older word 'principles'. The Samskṛṭ works 'koṣha' and 'sharira' seem to indicate the two aspects, of 'principle' and 'body', respectively.

Just as all the problems and theorems of geometry are only the combinations and permutations of a few definitions, postulates and axioms, so all the why's and wherefore's and because's of Āṭma-viḍyā are only the manipulations of a few ultimates and penultimates. A jīva is (1) a 'piece' of Spirit (2) plus (3) a piece of Matter. The mathematical term for the Spirit is One, for Matter Many, for 'plus' sign. (We need not here go into the different kinds of 'signs' and corresponding kinds or conditions of jīvas etc.) Now the 'plus' is the jiva-proper, that which connects the two, links them together ; it is the 'man' between 'God' on the one hand and 'Nature' on the other ; it is both one and many at the same time. Different ḍarshaṇas, systems of philosophy, looking at it from different standpoints, have given it different names, expressing different aspects. The *Bhagavad-Gīṭā* calls it parā-prakṛṭi (vii. 5) showing its aspect of force, energy, will ; the statement in *The Secret Doctrine* that all energy is made up of *lives* will become intelligible thus and will in turn help to explain this rather mysterious *Gīṭā*-verse. The Yoga-system calls it chiṭṭa,. The Nyāya and Vaisheshika, manas. The Sāṅkhya, mahat. The two Mīmāmsās, jīva. The non-Samskṛṭ philosophies—rūh, nous, soul, ego, mind, etc.

We shall call it jīva or manas here, for our present purposes, as these words are the two most familiar in theosophical literature. We see then that in the constitution of every 'individual' we have this indefeasible and irreducible tri-unity of spirit—manas—matter. There cannot be less, anywhere, on *any* plane, in *any* world. Now this same manas, looking *more* towards the Spirit, *is* buḍḍhi, the abstract and relating and synthetic reason, the unifying mind, the unselfish co-operator ; and looking *more* towards Matter, that same manas *is* kāma, the concrete and divisive and analytic reason, the separating mind, the selfish

competitor. Here we have, generally speaking, the five k o s h a s of Veḍānṭa, just as universal as the previous triplicity—always bearing in mind that latency does not mean non-existence. Now, divide up again the middle k o s h a, the m a n o m a y a, or m a n a s proper, into its three aspects, s ā ṭ ṭ v i k a, ṭ ā m a s a and r ā j a s a, or cognitional, desiderative (or will-ful) and actional, and we have the seven original theosophical 'principles' Āṭmā, Buḍḍhi, Higher or Arūpa Manas, Manas proper, Rūpa or Kāma-Manas (= Linga-sharīra), Kāma (= Prāṇa and etheric double etc.) and Rūpa (= body proper)—all again universal. Many more divisions and sub-divisions may be made similarly, along the lines of 'principles'.

Well, but what about 'bodies'? Are we not made up of so-to-say concentric or interpenetrant but separate shells, layers, bodies, sheaths, vehicles, etc.? Yes, we are, also; and this is 'why'. Spirit and Matter are inseparable, literally inseparable, and only distinguishable. And also, we remember, the Spirit is one, and Matter many. What is the consequence? Each *mood* of spirit, each psychosis,—while *all* such moods exist *simultaneously* and *eternally* in Spirit—finds expression or manifestation in *succession and* in a corresponding co-efficient *mood* or mode *i.e.* plane or world or loka or layer or kind or density or grade of matter, as you please to call it. Every distinct *mood* of spirit manifests in a distinct sort of matter as its particular vehicle; while the whole of Spirit has the whole of Matter as vehicle.

The primal triplet thus gives us three 'vehicles' or 'bodies', a 'spirit-body,' a 'soul-body', a 'physical' body', or k ā r a ṇ a, s ū k ṣ h m a and s ṭ h ū l a, more or less separable one from another.

The next quintette gives us the five k o ṣ h a s, more or less separable also. But each has sub-divisions again.

Thus our physical body may be said, roughly, to belong all to the physical plane; and yet even in this one body, we find that the three *main* 'moods of spirit', cognition, desire and action, have three separate co-efficient vehicles *i. e.* the nervous system, the glandular system and the muscular system; or, with sub-divisions, five, if we add the osseous and the respiro-circulatory; —with endless divisions within divisions, on the general laws of

reflexion and analogy. The treatment of criminals by the extirpation of lobes is already being discussed, special tendencies and functions and moods of mind having begun to be 'localised'. *i. e.*, identified with special aggregations of brain-tissues. Further progress in physiology and anatomy will very probably show that the unselfish b u ḍ ḍ h i manifests in a finer kind of nerve, and the selfish k ā m a in a coarser fibre generally, and in particular conglomerates or ganglia of these specially. Parallel changes of psychic moods and physical functionings and secretions and disintegrations, healthy in the case of surges of genuine compassion and devotion for instance, and poisonous in the case of wrong passions, will go to illustrate the same fact. A child, sharing its fruit with a smaller one, is exercising the genuine buḍḍhic principle in a certain aspect undoubtedly, even though sub-consciously; and our present Inḍra, Puranḍara, king of the Svarga-world, when coveting another's possessions, is equally undoubtedly exercising the kāma principle; although the normal habitat of the one is the 'physical', and of the other the 'mental', plane.

In the normal human being, 'action' is mostly manifested in terms of 'solids'; 'desire-emotion' in that of 'liquids'; 'cognition' in that of 'agni-gases'—is one way of putting the matter. The details are endless.

To sum up; if we bear in mind the indefeasible (1) Nexus between (2) Spirit and (3) Matter; and the laws of analogy or correspondences and of endless repetition of divisions within divisions in the way of reflexion—we shall be able to understand the 'why' of the multiple constitution of the living individual generally, and of any one particular way of describing that constitution also, specially.

The special ways most frequently met with in theosophical literature are (1) the three shariras (2) the five koṣhas (3) the seven bodies and (4) recently a set of words like personality individuality, ego, spirit, monad etc., which in reality are different names for the subjective side of the same one j ī v a as functioning in different bodies etc. The seven bodies are counted differently and the number is swelled or reduced according to the purposes of the writer concerned. Thus we have the physical body, the etheric double, the lower astral, the higher astral,

the lower mental, the higher mental, the causal, the buḍḍhic or intuitional, the āṭmic or nirvāṇic, the parinirvāṇic, the mahā pari-nirvāṇic etc. etc. The three and the five will afford the clues always; also a duad, of inner and outer, soul and body, upper and lower. (For further details, see *The Science of Peace*, ch. xv, and *Praṇava-vāḍa*, vol. III. Sec. vi). Even in the mahā-pari-nīrvāṇic individual will be found the tri-unity of Spirit-Jīva (manas)-Matter or the quintette of Spirit-Intuition-Mind-Instinct Form, each expressed in a different sub-division of the matter of that plane, so making different 'bodies', the subtler ones greatly predominant; even in the physical plane individual, we find all the same principles, again each expressed in a different sub-division of this plane and so making different 'bodies', the grosser ones greatly predominant.

B. D.

(If possible, in the next issue, we will discuss the 'why' of the rebirths of the same individuals in different relations to each other, and the 'why' of the different workings of the different Avaṭāras. B. D.)

THE THEOSOPHICAL ESPERANTO LEAGUE

All true Theosophists interested in the spread of true Theosophy throughout the world, will rejoice to learn that a league has been started in Paris called "Teosofia Esperantisto Ligo" by a distinguished French lady, Madame Dion Trovillon. The Objects of the League, in accordance with a circular issued by this double movement—now worldwide and irresistible, are as follow :—

I. To spread a knowledge of Esperanto among Theosophists.

II. To spread a knowledge of Theosophy among Esperantists now numbering one million of men and women all over Europe.

III. To make known to Theosophic Leagues, Lodges, Sections, Federations and Conventions, Esperanto and its great value as an *Inter-racial* Language—"helpanta lingvo"—not meant, as has been sometimes erroneously supposed, to supplant the existing national languages.

The above League, we have been informed by a valued Indian Brother of ours, has already begun translating portions

of our Theosophic literature into Esperanto, as in these days of "Internationalism" a common yet simple medium of inter-communication is an unavoidable necessity. That medium is Esperanto as has been proved without the shadow of a doubt by its success and adoption by persons of all classes in the whole of Europe educated and partly educated. The above-mentioned Brother informs us that the eighth Congress of Esperantists was held at Cracow, the old capital of Poland, where more than one thousand delegates from twenty-three different countries were gathered together to celebrate the Twenty-fifth Jubilee of the language under the presidency of its distinguished inventor Dr. Zamenhof. He is one of the greatest benefactors of mankind in modern times as is universally acknowledged by all who without racial prejudices keep their eyes open and take an extensive survey of the world's progress.

That Indian Brother also informs us with legitimate pride and exultation that at that Cracow Congress one of our distinguished colleagues Professor Taraporewalla of the Central Hindu College, (the son of our late General Secretary, Mr. Jehangir Sorabji), now in Europe studying as "Government of India scholar" at the Würzburg University—an earnest Theosophist—was also there. He had the privilege of making his "maiden speech" in Esperanto before that distinguished assembly in his national Parsi costume. He was known in Cracow as "Sinjoro Sorabji." Another Indian, Mr. Sri Prakāsa, an ex-student of the C. H. C., (the son of our present General Secretary, Mr. Bhagavan Das), accompanied him, also dressed in Indian fashion.

We have been informed that the subscription to the above League is 1. 25 francs per year, but 2.50 francs for the first year.

Address :—Madame D. Trovillon—145 Bd. Malesherbes—Paris.

Our readers will be glad to learn that our famous Text-book, the Bhagavadgīṭā has already been translated into Esperanto by an English gentleman and an English lady. Our Brother tells us that he had the privilege of helping the translators to some extent, "according to his lights", यथा शक्ति यथा बुद्धि, as he expresses it. The translation will, we are told, be soon published.

J. N UNWALLA.

NOTES AND NEWS

ALLAN OCTAVIAN HUME.

As H. P. B. and H. S. O. were the founders of the T. S., so may W. Q. Judge and A. P. Sinnett and A. O. Hume be regarded justly as its first builders. One of the highest officials of the Government of India at the time he joined the T. S, in the early eighties of the last century, Mr. Hume could not well take much active part in its work amidst the public, but contributed, mostly anonymously, valuable articles to the *Theosophist*, and wrote the fascinating booklet known as *Hints on Esoteric Theosophy*, which does not seem to be much in vogue now, although it deserves to be read very carefully by every **F. T. S.** who wishes to understand the beginnings of the history of the T. S. correctly. His beautiful, poetical, impressive, stirring English is by itself sufficient repayment for any time spent in reading his unfortunately too few contributions to theosophical literature.

He was born in 1829, the son of a great Parliamentarian, and had a brilliant career in the Indian Civil Service, from which he retired in 1882, refusing the offer of the Lieutenant-Governorship of the Punjab for various reasons, a very important one being his wish to work for the uplifting of India in certain ways which were not possible to follow in Government service. His splendid work in the days of the Sepoy War, when he was Magistrate and Collector of Etawah in the U. P., done with the help of the Indian gentlemen and the people generally amidst whom he worked and whose loving loyalty he had secured by his nobility of heart—has been described in the current papers. Here we are concerned with the theosophical side of his life. He helped greatly to make influence and secure a hearing for H. P. B. and the T. S., in special circles, in the last days of his service, and also helped to found the Simla Lodge which still lives. Shortly after, it is said under the advice of a gentleman known as the 'Almora Swāmi,' he transferred his activities to the political uplifting of India.

According to old theosophical traditions, he was the recipient of many letters from the Masters, as was Mr. Sinnett. I repeatedly suggested to Col. Olcott the desirability of making a complete collection, as far as possible, of all the best authenticated 'letters,' particularly those in the possession of Messrs. Hume and Sinnett, and publishing them in a separate volume, without any alterations. Students more familiar with Samskṛt and other old religious and philosophical literature than the life-vocations of Messrs. Sinnett and Hume had permitted them to

become, might have drawn most valuable hints from them in addition to those worked out in *Esoteric Buddhism*. I understood from the Colonel that he tried but did not succeed. I have made the same suggestion to our present honored President, and I understand from her that she was unable to secure any of the letters from Mr. Hume. It is to be feared that those in his possession will now be lost. He remained a theosophist to his last day, we are informed, but his active interests were in other departments of philanthropy.

The last time I had the honor and pleasure of seeing and conversing with that great man was, I believe, in 1888, when he boated down the ghāts of Gangā with some members of the local Branch, the K. T. S., and mounted up the many steps of the tall towers of Aurangzeb's mosque. I remember his saying on the boat, with a touch of deep regret, that he was responsible for the death of something like 60,000 birds etc. shot by him and for him in the days of his collecting hobbies. But he made ample amends by his self-sacrificing public work, in his last years. I remember seeing the big green-and gold volumes of *Furs and Feathers*—a periodical maintained by him in those 'collecting' days—in the Library of the Queen's College, Benares, when I was a student there, thirty years ago.

He passed away in England, at the good old age of eighty-three.

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DR. LOUISE APPEL.

A greater loss to the T. S., as of an active worker, and a sadder one because at a prematurely earlier age, was that of Miss Louise Appel, B. Sc., B. S., B. M. She visited India and lived in Benares three times; the longest stay was in 1907 I believe. I had the honor of her friendship and she was good enough to write an Appendix, for the first volume of the *Praṇava-Vāda*, in which she endeavored to explain the significance and utility of some of the Hindū sacraments in the light of modern embryological and physiological science—in a manner which our honored P. T. S. pronounced to be 'admirable.' When Dr. Appel was last in Benares, in December 1911, very feeble with ill-health, I had a brief talk with her over a scheme for a paper on psychophysics—showing the correspondence between various mental and physiological functionings. She was very much interested and promised help. And now she has gone on to other worlds. The last time I saw her was on 1th January 1912, when I helped her into the train for Adyar, at the

Benares Cantonment Railway Station. She passed away at Madanapalle where she had gone to take charge of a school.

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Dr. Franz Hartmann.

Another passing which deserves to be noted is that of Dr. Franz Hartmann. In the earlier years of the T. S., his book on *Magic, White and Black*, was much read and had useful ideas to give. Another book of his (anonymous) *The Talking Image of Urur*, a pleasant skit on the fads and foibles of prominent T. S. workers of that time, also deserves to be carefully read (it is out of print now, perhaps), by those students who wish to know impartially the strong as well as the weak points of the movement. It has a distinct place of its own besides Colonel Olcott's *Old Diary Leaves.*

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Our President arrived in Benares on the 7th of September, and the T. S. and C. H. C. premises have been full of bustling life and activity, meetings and lectures and other functions, ever since. Her arrival was duly marked by a general holiday in the C. H. C. and various celebrations there and in the Sectional Head-Quarters. She held an evening-party at Shantikunja for all the C. H. C. staff, Managers and Trustees on the 14th Sep., 12, and another for all the local Theosophists of the four Lodges, K. T. S., Kāshīkā, C. H. C., and Islāmia, on the 22nd Sep., 12. Then she went off on a short four days' tour to Gaya and Bankipore, working for the Hindu University as well as the T. S. At Gaya she formally opened the fine new buildings of the Lodge; and Mr. Iqbal Narain Gurtu who was with her was able to collect some thousands in cash for the University. On the 1st October, the sixty-fifth anniversary of her birth was celebrated with great enthusiasm in the C. H. C. and the T. S. grounds—recitations from the Scriptures of the various faiths, under the shade of the Temple of the Goddess of Learning in the C. H. C. quadrangle, a Girls' School function, meetings of various new Orders, speeches, presentations to her of various addresses and of birth-day presents in the C. H. C. and the Indian Section Halls, a closing speech by her, and finally a general illumination of the buildings in the night.

She goes out on the 7th Oct. 12, on another short tour, to Lucknow and Cawnpore; then works at Allahabad from 13th to 16th Oct, on the Hindu University Committee; and leaves for Adyar from Benares, on the 20th Oct.

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Notices have been published in this journal, for some months

past, inviting the attention of the members to the condition of the Sectional finances. The response has been--subtly imperceptible so far. But the P. T. S. has come to their rescue. Members are aware that with the help of one or two generous members, she purchased back from the C H. C. in February last the premises known as Shanti Kunja and Gyana Geha, for the extension of the Indian Section Head Quarters, the existing site of which is a gift through her from Mrs. Bright of London. Well, the formal transfer of the new property to the Section, has not yet been completed, although the presentation of it to the Section by the P. T. S. was duly announced on her birthday ; but she has paid to the Section, under the name of 'rent' for the property—as occupied by her—the sum of Rs. 2,250/- out of her own pocket, for the period of nine months. This has enabled the Section to tide over many little financial crises. She has, besides, paid all the expenses (about a thousand rupees) of laying on water pipes over the new property, and also donated a sum of Rs. 2500/- for the special purpose of the purchase of a very desirable piece of land adjoining the existing grounds, for some needed extension of the sectional Head-Quarters.

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The Joint General Secretary, Mr. K. N. S. Iyer visited and lectured in Chupra, Bhāgalpur and other places in Behar and Bengal during August and September.

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A lawsuit over the Branch lands and buildings, in Chupra, has fortunately been settled satisfactorily, by arbitration.

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GUNTAKUL was visited in August by Major C. L. Peacock and Mr. R. Jagannathiah. Both gave lectures. The latter also delivered lectures on (1) The Prophet Muhammad and His teachings (2) Hinduism and (3) Islam and Hinduism, a Contrast and a Reconciliation, in the second week of August, under the auspices of the Washermanpet Branch, Madras.

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Mr. P. L. Vasvani, F. T S., writes from Hyderabad (Sind) that during the year ending 30-9-12, he collected and spent some Rs. 4000— in helping sufferers from famine in the Thar Parkar district and in Gujrat, sufferers from fire in the Shikārpur district, and a Leper Asylum in Karachi. He was also able to remit some money to Mrs W. T.

Stead for the Titanic Disaster Fund. Twelve issues of an Anglo-Vernacular paper, 'The Message of Theosophy', were also published by him, with a circulation of some 1500 copies per month. He issues 100 copies for a rupee to any one who will distribute them free.

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Bro. F. T. Brooks has, as usual, been travelling about and lecturing a good deal. The last about him is from Bro. D. P. Kotwal, Secretary of the Karachi Branch, with which he spent the third week of September giving discourses on Theosophy and international movements. By the way, it should be mentioned, with reference to one or two enquiries that have been made, that though Bro. Brooks has joined the Ārya Samāj also, he has emphatically *not* resigned his connection with or abated his work for the T. S. It were well indeed if there were many more such 'points of contact' between the two movements, which under the guidance of Providence, arose simultaneously in India and in America, joined together in the first years—so that some of the earliest charters and diplomas were issued in the joint names of the Ārya Samāj and the T. S.—then separated, and now may well approach closer to each other in India whose more thoughtful public movements have largely drawn life and inspiration from them.

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Bro. Shiva Narayana Bhargava, Secretary of the Jhansi T. S. writes: "In the six months ending 30-9-12, 75 meetings were held for the study of *Ancient Wisdom* and other books; and 790 patients treated at the Branchs' Charitable Dispensary."

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Bro. Narahari Shastri, Lodge Inspector, reports than in August he visited and delivered lectures and held Branch meetings in Hassan, Hole Narsipur (where the Branch maintains a night-school for Musalman boys), Arkalgud, Tumkur, Closepet, Chittore (where the Telugu Districts Federation was held during his visit) and Bangalore.

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The Dharmalaya Lodge, Bombay, carried out a well-considered programme of meetings for study, conversations and lectures during July 1912.

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Bro: Faredun K. Dadachanji, one of our Councillors, writes that

the Blavatsky Lodge, Bombay, has opened a "Lotus class," "for the children of Members and sympathisers, of both sexes. It is held on Saturday at 5 p. m. It lasts for an hour. 15 minutes are taken up by music. The songs are devotional. The teachers are for the present ladies only. The children are taught moral lessons and theosophy, most part by questions which elicit replies from the children themselves." About 30 students attend.

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Bro: M. D. Panday spent the first fortnight of August at Karachi "giving lectures and holding classes for the study of *Light on the Path*", and thence went to Hyderabad (Sind).

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Bro: Kulada Prasad Mallik, Lodge Inspector, writes in August that since March he has visited and lectured in Comilla, Chittagong, Noakhali, Laksam, Habiganj, Karimganj, Silchar, Dacca, Munshiganj and Manikganj. The total number of lectures delivered by him during these visits was 130.

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Bro: R. Srinivasam, Secretary of the Trivandrum Branch, reports in August that *Ancient Wisdom* and *An Outline of Theosophy* are being studied. The extension work of the Lodge Building is progressing. Members are conducting Sanatana Dharma classes in various centres of the town.

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Bro: L. Subramanier, Branch Inspector, reports under date 4th September, 1912, that between 8th July and 31st August, he visited and lectured and held conversation meetings in Conjeevaram, Chingleput, Saidapet, Poonamallee, Trivellore, Sholinghur, Ranipet, Chittore and Tirupati.

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Bro: A. Rama Aiyar writes from Mannargudi (Tanjore) that Bro: Lakshmi Narayana Iyer and V. Rama Chandra Naidu revived the local Sri Parthasarathy Lodge.

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We have received a prospectus from the Krotona Institute

(California) of a course of 132 lectures for a "Summer School of Eight Weeks", during July and August 1912, which is in perfectly unconcerted yet "curious" coincidence with the "Lines of T. S. Work" suggested in the preceding issue of this Journal. It includes separate courses of lectures on "Greek Theosophy", "Elementary Theosophy" "Nutrition and Vegetarianism", "Science and Theosophy Correlated", "Theosophical Psychology", "Theosophical Pedagogy" "Theosophy and Christianity correlated", "Esoteric Interpretation of the Drama and Poets", "Theosophy correlated with Modern Cults", and "Mother Religions of the Sub-Races." If there is room available, it will be worth while to re-print the prospectus in detail in the next issue, as containing valuable suggestions for lines of study.

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A local member sends the following which we publish with great pleasure :—

"By a little co-operative effort fourteen subscriptions to the *Theosophist* have given this Magazine to public libraries in India during the past three years. It is a very effective form of theosophical propaganda. It is now time to renew these subscriptions. A member offers to pay Rs. 56 for this purpose provided that a like amount is contributed by others. Contributions may be sent either to the General Secretary of the Indian Section or to Mr. B. P. Wadia, Acting Editor of the *Theosophist*, Adyar, Madras,"

LODGES CHARTERED DURING JULY, AUGUST AND SEPTEMBER 1912.

SORATTAPERIAMKUPPAM (Sri Rama Lodge T. S.) :—This Lodge was formed by the President of the Lodge, Bro. Venkatanarayan Iyer, with 8 members (all new), on 6th September 1912. Bro. Sanjeevi Pillai is the Secretary of the Lodge.

ARAMBOLY (Skanda Lodge T. S.) :—This Lodge was formed by Bro. S. Kalyanarama Iyer, Lodge Inspector, with 7 members (all new), on 6th September 1912. Bro. V. Muthaiya Pillai is the Secretary of the Lodge.

KOLHAPUR :—This Lodge was formed by the members themselves, with 7 members (4 old and 3 new), on 28th August

1912. Bro. D. K. Kale is the Secretary of the Lodge.

PRODATTOOR :—This Lodge was revived by Bro. M. Venkata Row, Lodge Inspector, with 8 members (6 old and 2 new) on 24th September 1912. Bro. J. Krishnamurti Rao is the Secretary of the lodge.

ADMISSIONS, RESIGNATIONS AND DEATHS DURING JULY, AUGUST AND SEPTEMBER 1912.

Admissions :—July 34, August 36, September 58.

	Resignation :—		1
984	Vasudeo Krishna Bidnur	...	Unattached
	Passed on :—	...	18
	Pandurang Bendu	...	Blav. Lodge, Bombay
3437	Rai Bahadur Gokul Chand	...	Fyzabad
3408	Dr. L. C. Appel	...	Unattached
3767	Vindhya Nath Jha		
4467	Badri Prasad	...	Cawnpore new Lodge
6243	Dr. Pashupatti Nath Ghosh	...	Calcutta Anand Lodge
2421	Motilal Khunchand Kharia	...	Ahmedabad
2422	Narsilal Madhavlal Desai	...	Do.
801	Ramchandra Anant Modak	...	Unattached
1481	S. Rajagopala Iyer	...	Madura
5996	Dayashanker Jeshanker Dholakia		Junagad
4519	P. Sitarama Iyer	...	Tinnavelly
3386	Sarada Prasad Dutt	...	Diamond Harbour
1290	G. S. Subramania Sastri	...	Dindigal
	V. Nagayya	...	Prodattoor
	H. Ranga Rao	...	Do.
	N. Lakshmi Narasinha Sastri	...	Do.
	V. Yagantiah Chetti	...	Do.

DETAILS OF THE HEAD-QUARTERS' INCOME AND EXPENDITURE FOR THE MONTH OF JULY 1912.

Receipts.	Rs.	As.	P.	Expenditure.	Rs.	As.	P.
Unattached E. Fees ...	10	0	0	Establishment—			
Do. Annual Dues ...	21	3	0	(*a*) Office ...	176	4	9
Lodge E. Fees ...	310	0	0	(*b*) Inspection ...	150	0	0
Do. Annual Dues ...	355	7	0	(*c*) Servants ...	52	11	0
Donations—				(d) Garden ...	37	8	0
(*a*) General ...	30	0	0	*Theosophy in India*			
(*b*) Inspection ...	37	14	3	Sundries ...	72	11	0
Receipts from *Theosophy in India*—				Do. Printing ...	202	7	6
				Vernacular Propaganda ...	125	0	0
(*a*) Subscription ...	6	0	0	Travelling ...	80	2	0
(*b*) Donation ...	73	15	9	Printing, Stationery and			
Interest ...	43	11	6	Stamps ...	23	12	0
Rent ...	2,490	4	0	Contributions—			
Water rate ...	7	8	0	(*a*) C. H. Girls' School ...	50	0	0
Miscellaneous Receipts ...	1	14	0	Library ...	9	12	0
Establishment Servants ...	8	2	0	Miscellaneous Charges ...	49	7	9
Printing, Stationery and				Medical ...	5	0	0
Stamps ...	0	4	0	Bank deposit ...	2,117	11	3
Convention charges ...	1	0	0	Repairs ...	238	13	3
				European Qrs. ...	32	1	8
Total Receipts ...	3.397	3	6	Total Expenditure ...	3,423	6	2
Balance of the Last Month	3,733	3	1	Balance on hand ...	3,707	0	5
GRAND TOTAL ...	7,130	6	7	GRAND TOTAL ...	7,130	6	7

B. VALLABHA ROW,
Accountant.

BANKE BEHARI LAL,
Asstt. Secretary and Treasurer.

Donations &c received during the month of July 1912.

DONATION GENERAL

	Rs.	As.	P.
Babu Hiralal Banerji	10	0	0
Krishnārpan	7	0	0
By adjustment	74	7	0
	91	7	0

INSPECTION.

	Rs.	As.	P.
Gundlupet T. S.	3	0	0
Chamarajanagar T. S.	2	0	0
Aurangabad	5	13	6
Doltanganj	7	8	9
Doddaballapur	1	4	0
Jhoria	2	8	0
Ranchi	10	0	0
Nanjongud	6	4	0
	37	14	3

DONATION TO THEOSOPHY IN INDIA.

	Rs.	As.	P.
By an anonymous well-wisher	73	15	9

DETAILS OF THE HEADQUARTERS INCOME AND EXPENDITURE FOR THE MONTH OF AUGUST 1912.

Receipts.

	Rs.	As.	P.
Unattached E. Fees ...	40	0	0
Do. Annual Dues...	61	0	0
Lodge E. Fees ...	271	0	0
Do. Annual Dues ...	823	0	0
DONATIONS—			
(a) General ...	242	0	0
(b) Inspection ...	21	14	0
Receipts from *Theosophy in India*—			
(a) Subscription ...	3	0	0
(b) Sale ...	1	4	0
Receipts from Garden ...	50	0	0
Interest	35	0	0
Rent	1,206	3	0
Water rate	30	3	6
Miscellaneous Receipts ...	12	2	0
Establishment Servants	40	14	0
Theosophy in India Sundries	20	15	6
Printing, Stationery and Stamps ...	0	6	0
Convention charges ...	74	7	0
Bank withdrawals ...	900	1	0
Total receipts ...	3,833	6	0
Balance of the last Month...	3,707	0	5
GRAND TOTAL ...	7,540	6	5

Expenditure.

	Rs.	As.	P.
Establishment—			
(a) Office ...	177	0	0
(b) Inspection ...	150	0	0
(c) Servants ...	45	7	0
(d) Garden ...	43	5	9
Theosophy in India Sundries	78	0	0
Do. Printing	685	4	6
Vernacular Propaganda ...	125	0	0
Travelling	168	15	6
Printing, Stationery and Stamps	71	6	3
Furniture	1	11	0
Contributions			
(a) Adyar ...	500	0	0
(b) C. H. College ...	100	0	0
c) C. H. C. Girls' School	25	0	0
Library	8	5	0
Convention charges ...	1,426	11	6
Miscellaneous charges	35	9	0
Medical	5	0	0
Repairs	29	5	3
Total expenditure ...	3,676	0	9
Balance on hand ...	3 864	5	8
GRAND TOTAL ...	7.540	6	5

B. VALLABHA ROW,
Accountant.

BANKE BEHARI LAL,
Assistant Secretary and Treasurer.

DONATIONS &c. RECEIVED DURING THE MONTH OF AUGUST 1912.

Donation—General

	Rs.	As.
Prof. J. N. Unwalla, M. A. ...	15	0
N. H. Cama Esq. ...	10	0
P. K. Telang Esq. ...	100	0
Pt. Cheda Lal ...	10	0
Krishnarpan ...	7	0
Panda Baijnath Esq. ...	50	0
Babu Hirendranath Datta ...	50	0
Total ...	242	0

Donation—Inspection.

	Rs.	A.
Doddaballapore T. S. ...	2	0
Kollegal " ...	6	0
Arkalgad " ...	6	6
Hassan " ...	3	8
Tumkur " ...	4	0
Total ...	21	14

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Vol. IX No. 11-12

THEOSOPHY IN INDIA.

[*The Theosophical Society, as such, is not responsible for any opinion or declaration in the Journal, by whomsoever expressed, unless contained in an official document.*]

TO THE MEMBERS OF THE INDIAN SECTION OF THE T. S.

MY DEAR BROTHERS AND SISTERS,

AT the beginning of this year I saluted you with fraternal greetings on taking up your service for one year. At its end, I salute you again on the eve of handing on the work to a successor who I hope and pray may be much more efficient than I have been. The work done during the year will be placed before your delegates at the coming Annual Convention, in the shape of the usual Annual Report. But the following brief notes in advance may be of interest.

The total number of active Branches at the end of the year, on 30. 9. 1912, was 338, as compared with 325 at the end of the preceding year. 416 new members joined, while 62 were lost by death and 24 by resignations. But unfortunately something like 700 members, roundly speaking, ceased to be 'active,' *i. e*, fell into arrears for more than two years' annual dues, some 500 in the Madras Circle, and about 150 in the Bombay Circle. Hence the total nett number of 'active' members at the end of the year was only 5170, as against 5646 at the end of the preceding year.

Ten theosophical journals in eight different vernaculars were helped with substantial subsidies, and a considerable amount of money was spent on propaganda work carried on by means of travelling inspectors of lodges and other workers under the supervision of the Joint General Secretary, Mr. K. Nārāyaṇa Ṣwami Iyer.

Some thirty translations and nine original publications, in the different vernaculars, have appeared from different towns. The second volume of the *Praṇava Vāḍa*, a summarised and annotated English translation of a most uniquely illuminative and instructive ancient Samskṛṭ work, which was published in the beginning of the year, may be regarded as your undersigned servant's contribution to this department of the work.

The lands and buildings at the Sectional Head-Quarters have, I trust, been maintained in the beautiful order in which they were left by Bro. Jehangir Sorabji, my predecessor in office—thanks to the attention given to them by Pandit Cheḍā Lāl, one of our resident Councillors, and by the Honorary Assistant Secretary and Treasurer, Munshi Bānke Behari Lāl, (Retired Deputy Collector and Treasury Officer). The generous help of Miss Arundale, another of the resident Councillors, and of her friends has enabled the tiling on one of the larger buildings to be converted into a pacca roof and the making of other substantial improvements therein.

The economical but efficient administration of the finances by our experienced Assistant Secretary and Treasurer, very materially supported by an unbudgetted receipt of Rs. 2,250/- from Mrs. Besant as nine months' 'rent' for the Shānṭi-Kunja and Gñāna-Geha properties—which I have spoken about in the last issue's "Notes and News"—leaves the balances in a fairly satisfactory condition at the end of the year.

A matter which was disturbing the minds of not a few of our members was ventilated and discussed in the pages of the sectional gazette, and has, for the time being at least, been set at rest by the pronouncements of the P. T. S. published in the last two issues of this journal. If the distinction, clearly drawn by her, between the nature and the work of the T. S. on the one hand, and of other movements on the other, is genuinely borne in mind by members and still more so by workers, in practice as well as in theory, then indeed, and only then, the work of the T. S., the promotion of universal brotherhood, will not suffer, but ever prosper more and more. Although, at the moment, and in the heat of the controversy, some irritation and annoyance might have been felt here and there, yet, I very earnestly hope and believe,

later on, these discussions and their outcome will be looked back to, by all concerned, with satisfaction, as having helped to ward off a possible danger from the T. S. and to guard its truest interests from harm.

Such is a brief retrospect of the year's work and a small forecast, and with it I make to you all, my dear brothers and sisters, my retiring salutation, and wish and pray, from the deepest depths of my heart, that you may all fare very well.

Yours fraternally,

BENARES, BHAGAVAN DAS,
1st December 1912. *General Secretary, I. S, T. S.*

SHĀNTI KUNJA.

TO THE EDITOR OF *Theosophy in India.*

DEAR BROTHER,

At the Convention of 1911, held in Benares, I expressed a wish to purchase from the C. H. C. the above house and grounds with the adjoining compound of Gñāna Geha. I had sold it to the C. H. C. it being the only property I had, to carry out an order received by me from my Master as to the purchase of certain land at Adyar. The place was dear to many of us, and had always been intended to go to the Section, and I asked my T. S. friends to help me in securing it, adding that I should like to rent the Shānti Kunja portion during my own life and that of J. Krishnamurti. The College very kindly allowed me to repurchase it at the price paid. My late generous friend Seth Dharamsey M. Goculdasji at once offered a loan of as much as I needed without interest, and after others had helped, I borrowed from him Rs. 32,000, of which Rs. 20,000 was paid to him before he passed away, and the remainder has since been sent to his brother, as executor. I have now to render an account of my stewardship, with my grateful thanks to the generous friends who have presented the Indian Section with this valuable property. The following is the balance-sheet.

RECEIPTS	Rs.	As.	P.
Anon ...	30,000	0	0
Do. ...	9,000	0	0
Do. ...	7,500	0	0
E G. Kilroe ...	1,005	0	0
Baijnath Pandya ...	1,000	0	0
Ursula Yager ...	615	0	0
Hirendranath Datta ...	500	0	0
Two Servants ...	500	0	6
The Countesses O.&H. Shack	450	0	0
K. D. Kuch ...	400	0	0
Ayodhia Das ...	250	0	0
Mrs. Sharpe ...	100	0	0
Gopalasvami Iyer ...	100	0	0
Anon ...	100	0	0
A. D. Macdonald ...	75	0	0
C. Spurgeon Medhurst...	75	0	0
Madon ...	60	0	0
O. P. Lucifer ...	50	0	0
Miss Severs ...	50	0	0
Nagendranath Gupta ...	50	0	0
Etawah T. S. ...	30	0	0
W. R. Eliezer ...	25	0	0
B. Ranga Reddy ...	20	0	0
Anon ...	15	0	0
Do. ...	15	0	0
Do. ...	10	0	0
A. Beharilal ...	4	0	0
Rs. ...	51,999	0	0
Annie Besant (about) ...	3,279	8	0
Total Rs. ...	55,278	8	0

EXPENDITURE.	Rs.	As.	P.
Stamps on deed ...	450	0	0
Purchase money ...	45,000	0	0
Subsequent payment to C. H C	5,000	0	0
Declaration & registration	28	8	0
Water supply ...	1,300	0	0
Repairs & improvements (about) ...	3,500	0	0
Total Rs. ...	55,278	8	0

The result of the help so generously given is to secure for my dear ward a home in Benares for the rest of his life, a home which I shall share, and to give to the Section a property which already brings it in Rs. 3,000 a year in rent, and will bring it in more if one or two convenient houses are built on the Gñāna Geha land. The "home" is secured by a resolution of the Executive Committee to be confirmed by one of the General Council of the Indian Section, sanctioning the letting of Shānti Kunja aud its grounds to us for my life and that of my ward at a rental fixed by myself at Rs. 150 p. m.

I remain,

Yours fraternally,

ANNIE BESANT, P. T. S.

NOTE :—The Indian Section cannot but be deeply grateful to Mrs. Besant and her known and unknown co-partners in the good work, whereby not only an immediate and considerable addition has been made to the premises of the Sectional Head Quarters but a permanent and much needed increase secured in the income of the Section, from rents—part of which no doubt will be required to maintain the new property in good repair and order, but a fair portion of which is expected to be available for the general expenses of the Section. I have of course no knowledge of what passed between any Master and Mrs. Besant as regards "the purchase of certain land at Adyar," which she refers to, not having been told about it at the time ; but I remember that she spoke of the need of money with reference to extensions of Adyar properties, and I suggested that the Shanṭi Kunja might be sold to the C. H. C., and that arrangements should also be made at the same time for the purchase of Gñana-Geha, then owned by third parties who were thinking of disposing of it—as the sale of it to any party other than the C. H. C. or the I. S., T. S., would obviously mean great inconvenience to these. Mrs. Besant readily fell in with the proposal. Gñana Geha was first purchased by her, then both it and Shanṭi Kunja were transferred by her to the C. H. C.—though so far as Shanṭi Kunja is concerned, she shortly after repaid to the C. H. C. more than the price received by her for it, in the shape of a donation of Rs. 30,000/- ; and now, finally, the two properties have come to the Indian Section Head Quarters to which they, by 'topographical' rights, naturally belong, being all enclosed within one curving high-road. If the Section should be so fortunate as to secure further donations later on, it will be possible to build inexpensive and light structures along the great length of enclosure walls, for the purpose of accommodating delegates at future Conventions. May the Section be able to use the new properties worthily.

BHAGAVAN DAS.

THE MODUS OPERANDI OF KARMA.

One of the well established corollaries of the Law of Karma is that different individuals are born and reborn in different relations to each other. Thus, if A and B have been parent and child in one birth, they may be child and parent, or brother and brother, or husband and wife, or grandson and grandfather, in other births. Kashyapa and Aḍiṭi were the great-grand-son and great-grand-daughter of Vishṇu in the earliest days of the manvanṭara ; he was born as their son Vāmana, a little later ; and yet later he was born as Kṛshṇa to them as Vasuḍeva and Ḍevakī in the end of the Dvāpara Yuga. And the question is sometimes asked what is the cause of this.

To find the answer to this question, we have, as usual, "to go to the root of the matter" and hunt about amongst the ultimates and penultimates of the world-process. What and why is there any Law of Karma at all? As has been said, over and over again, the Law of Karma is nothing else than the Law of Causation plus the Law of Action and Reaction extended to psychic or super-physical regions, and seen to work there as precisely and infallibly and *auto-matically* as in the physical. The word *auto-matic* gives us the clue to the *why* of the existence of any such law at all What does that word mean? Etymologically, *self-moving*. By usage, *mechanical*. Exactly the opposite of each other! How has the fruit come to be the opposite of the root? The psychology oi the philological change is thus: Mechanical is that which moves with the *un-varying* precision of a machine. Self-moving, on the other hand, has an element of caprice, a possibility of change, a chance of *free*-will inherent. Hence the opposition between the two words. But how can both the opposite meanings be included without discomfort in that other one and the same word *Automatic*? Change the small self into the Great Self, and we have the secret exposed before our eyes. The element of chance, caprice, free-will in the ordinary sense, comes in only when we are dealing with one self amidst many selves, and all working in *comparison* with one another. Where there is only One Self, no such comparison is possible. In It, 'wilful' and 'mechanical' both merge into the '*Auto-matic*.' it, the Purușha, is changeless. It has no motive to vary. It has no caprices. Only the opposite of the Self, Prakṛti, varies, changes, has caprices endlessly. The reflection of the shadow of Purușha on Prakṛti is the imposition of law upon Her lawlessness, is the emergence of science amidst empiricism, is the growth of order from disorderliness. If selves were really and essentially many, action would pass and pass off from one point to another, and there would be no sufficient reason for re-action. Because the Self is One, because Its relation with the Not-Self is of *one* kind, *viz.* an Energetic and perpetual (2) Denial of (1) Identity with it, *therefore* we have the (2) Re-action of denial and op-position, equal and opposite, against every (1) Action of affirmation and sup-position, or causation. What is imagined to be done by one to *another*, comes back to that one only because

there is no such *another*, and the action has not passed off from one point to another disconnected point but is only the elastic stretching of one and the same living nerve from one point to another, after which stretching there must be a rebound. If there were *others*, then reaffirmation of the *status quo*, restoration of balance, *i. e.*, repudiation of all disturbance of equilibrium, readjustment of injustice, would be impossible. Because there is no other, therefore the One Self is perpetually punishing or rewarding Itself in infinite illusory forms, for infinite demeriting or meritorious acts done in pastime, Līlā.

A word as to the distinction between 'action-reaction' and technical 'Karma'. The former is physical, the latter psychical, superphysical, ethical. Physical Action = Physical Re-action. Ethical Action = Ethical Re-action. Pain-causing Action = Pain-causing Reaction. Pleasure-causing Action = Pleasure-causing Re-action. Consciously pain-causing Action = Consciously pain-causing Re-action. Unconsciously pain-causing Action = Unconsciously pain-causing Re-action etc. Thus runs the plain algebra.

These facts and laws are summed up in a few old Samskṛṭ shlokas thus :—

न यमं यमामित्याहुरात्मा वै यम उच्यते ।
आत्मा संयमितो येन यमस्तस्य करोति किम् ॥

"Yama, the king of the Pitṛ-loka and the lower astral world, is not the true Yama (= Ruler). Āṭmā, the Self, is the true Ruler. The Āṭmā or jīva that has wisely ruled itself, is no longer subject to the rule of Yama."

The jiva itself, with the help of Yama's servants, the "office-bearers" of that world, drives its own new body, made up of the subtler portions of the whole vehicle it used on earth, towards the "Court of Justice" in Pitṛ-loka, over which Yama presides ; and it says to that new sheath :—

सुखस्य दु.खस्य न कोऽपि दाता
परो ददातीति कुबुद्धिरेषा ।
स्वयं कृतं स्वेन फलेन योज्यते
शरीर हे निस्तर यत् त्वया कृतम् ॥

"None other causes thee joy or sorrow. That another does

so is great error to believe. That which thou thyself hast done brings its own fruit to thee. O my body! expiate what thou hast done."

परस्परभयात् केचित् राजदंडभयात् परे ।
यमदंडभयादन्ये पापाः पापं न कुर्वते ॥
सर्वेषामपि चैतेषामात्मदंडः परः स्मृतः ।
यतस्तु सर्वदंडानामात्मा मूलप्रयोजकः ॥

"Some would-be sinners refrain from sin for fear of each other; others for fear of the sovereign's sword; others for fear of the Rod of Yama. But the fear of the Self is the deepest of all, for it indeed is the motive power behind all the others."

In the individual, the heart which prompts to the evil deed is also the heart which, sooner or later—sooner in the more evolved, in whom the subtler and grosser are better co-ordinated, and the physical and superphysical afferent and efferent nerve-tracks better defined and cultivated, later in the others—sends out the blush of shame, the passion of repentance, the deed of redemption and expiation.

In the community, the larger individual, the sovereign, the government, is the heart. राजा प्रजानां हृदयं गरीयः Very sensitive and very responsive to all cries of pain should be this sovereign-heart of the people. His failure to watch vigilantly over and keep in check 'his' evil 'motives', *viz.* the sinners and criminals, in his national organism, is the cause of crime. His punishment of them and award of compensation to the victims is 'his' expiation, readjustment, 'preservation' of order, which is the equalisation of losses and gains, restoration of equilibrium. Another way of describing the same thing is that it is not the policeman and the judge that put the burglar into the jail, but the burglar's own self which, having made him burgle, while yet part of a social organisation, puts him into the power of the policeman and the judge, who, otherwise, had no power to meddle with him.

The astral planes and sub-planes, Preṭa-loka, Piṭṛa-loka etc., have their sovereigns and sub-sovereigns as the physical plane has. And as jivas dying out of the subtler planes are born into this, in endlessly different conditions and under the dominion of some sovereign or other, so are they, again, dying out of this

plane, born into the subtler in different conditions and under different dominions—always guided by their Inmost Self, the Supreme wielder of the Law of Karma.

In the world-organism, the Sun is the heart, his 'rays,' of various kinds, with various functions and energies, are the vitality-bearing nerves, in the enveloping of which all the creatures of the solar system perpetually live and move and have their being, most literally as well as metaphorically, physically as well as super-physically, all forming part of the Sun's vast individual life, while at the same time having separate-seeming individualities of their own also. And what is not adjusted on the physical plane is adjusted on other planes, by means of these 'rays,' sooner or later, with 'automatic' precision. Such are the broad outlines of the why, what and how of the Law of Karma.

We may now, in the light of these, consider the particular details involved in the question with which this paper opens. What is meant by different individuals being related together by Karma? Karma is action. How can action relate, *i.e.* bind, one jîva to another? An action is performed and done with. The physical movements which composed it have vanished. What remains of *it* to make a lasting bond? Nothing. Bonds, banḍha, are made up of those two forms of a-v i ḍ y ā, which are called r ā g a and ḍ v e s h a, love and hate, in the *Yoga-Sūṭras*. Love binds, and hate also binds, souls together. Actions are only the manifestations of these two, and serve, by reaction, to accentuate the motives, generally speaking. Love and hate, on the other hand, remain in the soul as part of its being, as its character. Hence they are the true 'bonds.' When they are broken by the realisation of the non-separateness, the Unity, of all selves, then dispersal of individuality or mokṣha results.

In the meanwhile, they bind the souls concerned in *many* ways *because* of their *many* sub-divisions. Firstly they grow in precision and definition with the growth of the individuality and sense of separateness or egoism of the souls concerned. Any crow will attack any owl, and *vice versa*, given the opportunity. The felines and the canines hate each other as a class. Any crocodile-bird will associate with any crocodile. Any member of a border clan at feud with another kills any member of the

latter, and *vice versa.* The bonds of love and hate, and the consequences in action and reaction, play backwards and forwards as between 'group-souls,' rather than individuals. The soldiers of opposing armies are not interested in singling out individuals for combat. Their one idea is to slay any and every individual of the opposite side. But after repeated encounters, the tribal feud may become crystallised into special individual-feuds, as between the knights of the medieval ages. Single animals of one kind are often seen to form special likes and dislikes for single animals of another kind, after repeated contact. A banker lending money to an association would not insist upon being repaid in exactly the same coin and by any particular member of the association. But with specialising circumstances, Shylock insists upon a pound of flesh from Antonio's particular breast, and Portia insists particularly upon depriving Shylock of even his financial dues. Bhīma and Duryodhana, Arjuna and Karṇa, single out each other from all others for mortal combat.

The primal love-hate is between Purusha and Prakṛti. And all variations and gradations,—from the mildest and most occasional friendly remembrance to the most passionate inability to endure a single moment's separation, and from the faintest trace of boredom in each others' presence to the wildest frenzy of murderousness at sight—are *all* included in this primal Love-Hate, and grow out of it and merge back into it.

The specialising circumstances, referred to in the preceding para, which individualise the jīva in the general sense, in the more particular detail crystallise his thought and his emotions and make his actions more definite and purposeful; and so help to convert vaguer and more general or 'group-soul' loves and hates into more definite and particular ones; and changes in these circumstances also gradually develop changes in the shades and grades of those loves and hates.

Thus, generally speaking, before they have fallen in love with each other, any man (representing Purusha) may be said to be marriageable to any woman (representing Prakṛti). But after they have definitely fallen in love with each other, or a marriage has been otherwise arranged between a man and a woman, and

still more so after they have married, the general manhood and the general womanhood of the two becomes particularised, defined, 'individualised,' focussed, with reference to each other. Then, gradually, with the lapse of years and changes of circumstances, modifications will begin. The conjugal love, after having worn out its initial intensity, may gradually, as it should in a normal, healthy, happy union, become modified into a calm and peaceful but very strong friendship, as of (*a*) two men or (*b*) two women, or of (*c*) brother and sister. If the last period of life, over which this fraternal form of love extends, is greater in quality and quantity than that over which the conjugal form extended, then in the next birth the two will very likely—*bound* to each other by *that* form of love—be born as (*a*) two brothers or (2) two sisters or (*c*) brother and sister. Other psychological facts and considerations, all cognisable by the Science of the Emotions, will determine the sex—it being remembered that every individual is always essentially both-sexed, though one-sexed by predominant manifestation at the present day. If again, one of the married pair is or becomes definitely 'senior' and the other 'junior', in mind or body or both, and circumstances, such as illness etc., emphasise the inequality, so that after the wane of the 'marital' form of the love, the new form that arises is that of protector and protected, and the pair dies under the 'bondage' of this form, then in the next birth they will probably appear as parent and child.

Many interesting details can be worked out along these lines. Also with hate-bonds. Where the two are mixed up more patently, still more subtle complications arise. In a certain case, two men fought a duel over a love-affair, and one killed the other; but even while so fighting to the death, the man who slew had a feeling of great compassion for his rival, and the man who was slain had a feeling that the other man had greater rights, by merits and otherwise, to the woman concerned. In the next birth, the man slain was born as son to the two others as father and mother, and though the son did not feel much affection for the father, the father underwent many sacrifices for the son—to expiate the loss inflicted on him in the previous life. Lakshmaṇa was the younger brother of Rāma and did unceasing service in

the next birth he was Bala-rāma, the *elder* brother of Kṛṣhṇa (Rāma) and *took* much service from him. So Bharaṭa and Shaṭrughna, younger brothers of Rāma, became his son and grandson Praḍyumna and Aniruḍḍha, respectively, in the Kṛṣhṇa-manifestation. Rāvaṇa endeavored to steal Sīṭā from Rāma ; in the next birth, Kṛṣhṇa (Rāma) took away Rukmiṇī (Sīṭā) from Shishupāla (Rāvaṇa) to whom she had been betrothed. Rāma slew Bālī unawares ; he arranged to have himself wounded mortally as Kṛṣhṇa by a common hunter, also 'unawares', technically. He helped Sugrīva (the son of the Sun) against his brother Bālī (the son of Inḍra) as Rāma ; as Kṛṣhṇa he helped Arjuna (the son of Inḍra) against his half-brother Karṇa (the son of the Sun). Two souls bound together by the bonds of hate might also be born together as brothers—but brothers of the nature of Ḍārā Shikoh and Aurangzeb, the latter of whom slew the former. There is little doubt that the bulk of the 'slum' population of the huge modern capitals is recruited from the souls of the 'savages' slain by the 'conquerors' of Africa and America, and who died with mixed feelings of fear and anger against 'the conquering race' generally. The *Purāṇas* afford many examples, wherewith to study the workings of Karma, and a person who can quiet down his own vibrating egoism-individuality and greed of possessions to the necessary extent, begins to read the workings of the Law in his own life and relations with others. (*Yoga-Sūṭras*, II. 39 and III. 18).

Changes of relationship in successive births are complicated by changes of sex, already referred to, and by changes of temperament, *all* these changes being governed by *psychological* laws. The gathering of knowledge, the emotional life of the family, the sharing of the world's activities—these normally succeed one another in a single lifetime—as cognition, desire, action are rotating every moment, and every day. . So after a life devoted to knowledge, the jīva generally takes another life of feeling (and art) and then a succeeding one of action—after which it will revert to knowledge. A jīva tired of the experiences of masculinity goes over into a body that will give it the taste of feminuity. An individual that *lusts* after the *form* of the opposite sex too much and too constantly, will likely be born into that physical form in

the next life, retaining his older 'sex', superphysically; a woman who, while desiring the physical feelings and sensations of the woman-form, craves also the experiences (supposed to be joys) of the masterful egoism of masculinity, psychically, and *vice versa* the man who craves also the feel of self-surrender, psychically, will be reborn in the older form physically, but the other sex psychically —whence de-sexed and sometimes terrible abnormals, degenerates and unhealthy hermaphrodites and the horrors of the war between man and woman as such. An individual that *loves* the opposite sex-form genuinely and greatly will be reborn into it. With balanced love and lust, the same form will be taken in the next birth. And so arise the infinite permutations and combinations which are needed to fill up infinite space and infinite time.

Puruṣha and Prakṛṭi with their endless mutual aḍhyāsa, false superimposition of each other's qualities upon each other, endless illusory reflection and imaging of each other; in the eternal bonds of love-hate in all their endless shades and grades and permutations and combinations; under the perpetual governance of the law of action and reaction—such is the stock-in-trade of Karma, in brief. To ravel its mysteries in any given case, the person 'seeing' should see with a very unbiassed, impartial vision, otherwise gross mistakes cannot but result. An account of the battle of Waterloo by an Englishman, another by a Frenchman, another by a German—the three will differ very considerably. If there had been a Japanese military attaché present, his account would probably be nearer the truth! It should be remembered that, though, in the beginning, when the new faculty is *being* cultivated and developed, the personal biases of various kinds have to be severely repressed; yet when once the faculty has been acquired, the biases return. A person learning a new language has to confine his attention pretty closely to the grammar and dictionary aspects of it, and keep his emotions in the background. When he has acquired it, and still more so when he has acquired it only very imperfectly and imagines or wishes to show that he has acquired it perfectly, then his so far restrained passions and emotions will find expression in the new language even more alarmingly, than in the old familiar one. The analogy is the same with the making of a new mechanical instrument.

During its making—only the scientific construction of it; after it is ready—good or evil use of it; if it is imperfectly constructed, probably at least as much ill result as good, in the working even with good intentions. Hence the need of the perpetual presence of the emotion-restraining Pure Reason, Reason freed from all impurity of egoistic passions and emotions and purified by the vision and the feeling of Unity, Viḍyā-Buḍḍhi, on ever higher and higher levels, as the superphysical faculties open up, generally; and specially, in the matter of trying to trace the workings of Karma through past lives—to avoid falling into great errors of exaggeration of the good points of some and the weak points of others. Hence, in the ancient scheme, the thorough understanding of the correct Theory of Life, by means of the Ḍarshaṇas, the different 'aspects' of Truth, was the indispensable qualification for the correct Practice of Yoga, the first step of which was immense moral self-discipline and self-denial.

शाब्दे ब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति ।

BHAGAVAN DAS.

A HARD CASE IN KARMA

BY E. G. H.

OCCASIONALLY one comes across, both in real life and in literature, a hard case in which whatever course is pursued of the two which offer themselves bad Karma must be generated. To a Theosophist fairly well up in the subject it is possible that the problem may not be a very difficult one to explain, and as there must be many who would welcome such explanations it is hoped that they will do so. The following is a case which has just attracted the writer's attention which may possibly serve as a peg on which those with more experience and training might usefully hang their sermons.

In the last chapter but one of John Galoworthy's novel, *The Patrician*, Lord Miltoun finds himself outside the cottage of Mrs. Noel, the woman he loved, who, a year before, had fled from him because she did not wish to ruin the great political career which his friends saw before him. He himself was sufficiently quixotic to refuse to live a double life, and had determined to throw up his seat in Parliament and ca-

reer for Mrs. Noel's sake. Incidentally Mrs. Noel's husband was a clergyman who did not believe in divorce and with whom she had found it impossible to live. Lord Miltoun appears to have accepted the situation and lost trace of Mrs. Noel and had no idea that she had come back to the cottage (which was close to his own people's place) for a few days, also unknowing of his presence, in order to pack up. Then he suddenly becomes aware of her presence in the verandah of the cottage. He half goes forward; he stops; he turns away for ever. What is the moral? Both ways he stands to lose and gain; in the one, human love and sympathy; in the other, honour and fame are the rewards; the rewards of each are the losses of the other. In both cases it would seem more a sense of duty than of passion which impels him. Why such a Karmic fix, which though here is a fictional one, we can all recognize to be a very possible and probable and even constant one in ordinary daily life? Why must he generate fresh bad Karma whatever he does? And supposing he knew of the theory of Karma and felt that his course of action lay in the direction opposite to his strongest inclination, how could he feel sure that it was not simply a subtler invention of the Devil's. He is trying to act purely from a sense of duty to the woman, duty to his country, for though narrow-minded in many ways he is shown to belong to the best and most unselfish type of our British aristocracy.

He has of course deserved the pain of the situation by his past Karma, possibly engendered in the same life by allowing himself to fall in love with a woman whom he has no right to approach. Is the account then closed when he deserts her? It is made clear that of him Byron's lines,

"Love of man's life forms but a part"

are very true; that had he sacrificed his career he would probably never have ceased to regret it (unless, indeed, his hero could have soared above the imagination of his creator, and interested himself in some other pursuit, though this, on account of heredity, etc., is shown to be unlikely). At the time being the easier way is probably to go to the woman, yet at the back of his mind there must be the feeling that he is giving up the life which

he loves to do so; that it will be a temporary gain for a permanent loss, and he is hard-headed enough not to lose sight of this. As has been said, the situation, with the ps and qs changed for xs and ys is a fairly common one with all of us and in life generally. Often we are in such a situation where we see the two courses open before us; one easy to take but bringing about a greater loss of the things we value later; the other harder at the time but preserving these selfish objects; the former a sin against Mr. Grundy and our conscience perhaps; the latter no sin in the eyes of the world and but a vague uneasiness that it is a sin of selfishness in the conscience. Can anyone lay down a hard and fast law that will guide us in such a case?

NOTE:—The preceding article on Karma might possibly supply clues for the solution of this particular 'hard case.' The relevant *Gīṭā* verse is

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ।
श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ॥ (iii. 35.)

Briefly "Better to stick to one's own duty, even though not pleasant and grand-seeming, than to take up another's, even if one feels one can do it with great *éclat* and *élan*." The question asked by E. G. H. does not arise. "Why must he generate fresh bad Karma whatever he does?" Not at all. He does *not* generate fresh bad Karma by the course Miltoun adopts, but effectually expiates old bad Karma and generates new good one—*even* if he has no clear sense of doing so. His motive is "a sense of duty to the woman, duty to the country." He himself is part and parcel of Mrs. Grundy, and Mrs. Grundy is an indefeasible fact, and *any* and *every* civilisation has one of its own; and for a person to be born into any such is also the result of his own 'ṭanhā'. Miltoun and Mrs. Noel would have had to pass through an equivalent experience under any circumstances, because of their inner constitution. It is a psychological law—born of the Ultimate metaphysical Law—that after securing possession the jīva begins to feel satiety and discontent; after identification, comes the wish for separation. Having less than the needed and, let us hope, average stability of mind, even if the fictitious Mrs. Noel and Lord

Miltoun could have secured the divorce from Mrs. Noel and married each other, they would probably have got tired of each other before very long. Perhaps it was Byron also who said that "the marriage-bed is the slaughter-house of Love." If he had been a more spiritual and less sensuous poet than he was he would have added "*that* love which is predominantly sensuous, self-seeking, physical." Where marriage is based not mainly on the egoistic sense-cravings of this world but is undertaken with an earnest and practical recognition of other worlds also and mainly for the high spiritual purpose of rearing up ever nobler and nobler progeny and so "repaying the debt to the ancestors", there Love is not slain but ever thrives and flourishes more and more—till, of course, the natural time for a peaceful close arrives. This change in the *spirit* of marriage is the whole and the sole cure for the horrors of the sex-life of modern civilisation and its break-up of the family life.

As to laying "down a hard and fast law that will guide us in such a case"—that is not possible. The least knotty point of ordinary law is fought up through half-a-dozen courts of first instance and appeal and remains doubtful. Points of Ḍharma are only points of larger law. They cannot always be decided offhand. Times, places, circumstances—have to be taken into consideration. Therefore the *Gīṭā* says: तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ· (xvi. 24)—"In cases of doubt and difficulty as to what the duty is, the Ḍharma-Shāstra, the Science of the Larger Jurisprudence, must be diligently consulted and pondered over." The Law and the convention of any period of any community is its Mrs. Grundy as a whole, and is the creation of the communal soul of that people, and individuals should conform to the fashions set by it. But Mrs. Grundy is always changing her appearance, of herself; and what is breach of duty at one epoch of her life become duty at another. The one hard and fast law that holds good always is that pain and pleasure, physical and superphysical, are always rotating and balancing each other, whatever we do.

One way of 'reading' the situation in the story is that in a previous birth, Miltoun had stolen his wife from the clergy-

man, that he and the woman had sufficient feelings for the clergyman to trouble them all the rest of that life, that the clergyman in the previous life had also retained to his death the feeling that his wife should not have gone or been taken from him, and that she and her lover should suffer punishment. This set of psychic emotional forces would, apparently, bring about the conditions of the new birth. The wife finds herself tied to the same husband, without love, and therefore in the way of expiatory punishment, which reacts on the clergyman also, whose life too is loveless; and both earn 'merit' by ṭapas, self-denial, and the observance of the 'duty' of the time; and Miltoun does not repeat his fault of the previous life, and also punishes himself by letting his life remain loveless and earns merit by serving his country in various ways with self-denial. But the next birth ought to make amends, and bring reactionary compensation for the self-sacrifice undergone by each, in resolutely clinging to "own duty." The clergyman's anger-bond with his wife will wear out and be replaced by an exhausted indifference, setting the two free from each other; and the long and silent yearning of Miltoun and Mss. Noel for each other will bring them together as spouses. Why should there be this reactionary compensation? Because the souls concerned are not on the nivṛṭṭi path of renunciation, but on the pravṛṭṭi path of pursuit of the worldly life, and have undergone all their self-control and ṭapas, *not* for the sake of deliberately paying off *all* debts and *closing all* accounts, but sub-consciously that the debt to the clergyman only may be paid off, and that the two others may contract new debts to each other. The 'potencies', samskāras, that prompt to new 'transactions' are infinite. As the *Yoga-Sūṭra* (iv. 2) says : जात्यंतरपरिणामः प्रकृत्यापूरात् ।

"The sudden surges and upfloodings of the hidden deeps of All-Nature existing in every jīva—may occasionally bring about birth in a very remarkably different type,"—a poetical rendering of a small piece of which idea by a modern poet, Browning, is as below:

> " There are flashes struck from midnights,
> There are fire-flames noondays kindle,

Whereby piled-up honors perish,
Whereby swollen ambitions dwindle,
While just this or that poor impulse,
Which for once had play unstifled,
Seems the sole work of a lifetime
That away the rest have trifled.'

B. D.

AVAṬĀRAS.

WHAT is meant by *Avaṭāras*? Why should there be any? What are their functions?

Etymologically, the Samskṛṭ word has two connotations—which indicate the answers to the other questions. Ava means 'away', and tṛī, (ṭaraṭi) 'to float across'. (1) Any and every 'piece' of Spirit, the Self, which has 'floated across and away' from its eternal condition of Self-ness to and into the error of imagining itself to be a piece of Matter, Not-Self, is, literally, an avaṭāra, from lowest worm to highest god—in the degree of the intensity of the feel of 'separateness' and forgetfulness of the Eternal Unity. (2) Any 'piece' of Spirit embodied in a piece of Matter which helps other 'pieces' of Spirit clothed in other pieces of Matter to 'float away from and across' any specific difficulty (tṛī in the causative form, ṭārayaṭi) is also an avaṭāra in the more particular sense. In this second sense also, the degree of the difficulty and the corresponding degree of the power which copes with it will mark the degree of 'greatness' of the avaṭāra for purposes of emotional and devotional comparison. Yet other factors of variety (technical and not real) are introduced by considerations of space and time. If a son finds himself in difficulty in a distant land and informs his parent by wireless telegraphy, and the parent finds it necessary to travel down himself to save the situation, it may be technically said to be an avaṭāra proper. If he sends down a devoted friend or servant, it would be a kalā-avaṭāra or an amsha-avaṭāra. If he simply sends down instructions to a friend or agent on the spot, by means of telepathy, 'inspires' him to do what is wanted, it would be a case of āvesha. And so on. *The Bhavishya*

Purāṇa (III. iv.) contains many illustrative stories.

Why should there be any such a v a ṭ ā r a s? As the Sāṅkhya tells us, world-*procession*, movement, manifestation, *means* v a i s h a m y a, inequality, inequilibrium, unbalancedness. When and where the three forms or aspects, s a ṭ ṭ v a, r a j a s, and ṭ a m a s, of the energy of the Relation between Purusha and Prakṛṭi are equal, s a m a—there is a deadlock, p r a l a y a. Hence in any manifested world, jīvas, pieces of Spirit in pieces of Matter, necessarily appear unequal, as strongers and weakers, seniors and juniors, superiors and inferiors—with a subordinate appearance of a third class, *viz.* equals, just for purposes of contrast and comparison, as a mere shadow of a shadow, for indeed there is no real and true and exact equality to be found. This being inevitably so, and Love and Hate, Service and Tyranny, Unselfishness and Selfishness, also working amidst these conditions equally inevitably, and turn by turn—there necessarily results the periodical, nay perpetual, appearance and activity of 'oppressors of *others*', p r a ṭ i-n ā r ā y a ṇ a s, and 'helpers of their *own*', n ā r ā y a ṇ a s, a s u r a s and s u r a s.

Such are the general principles as to the *why* of avaṭāras. The details as to the surroundings and circumstances in which such helpful manifestations take place are matter for evolutionary world-history, Purāṇa—*viz.* the formation and foundation of a new 'family' of father, mother and children in a new 'home', *i. e.* a solar system or minor planet with its principal j ī v a-ī s h v a r a s, the ṭ r i m ū r ṭ i, the primal k u m ā r a s, ṛ s h i s, m a n u s, m ā n a s a - p ū ṭ r a s etc. (the s a r g a and p r a ṭ i s a r g a); then the gradual expansion and growth of the various 'kingdoms', mineral, vegetable etc. through the various cycles (v a m s h a and m a n v a n ṭ a r a s); then the details of the life of the human race (v a m s h-ā n u c h a- r i ṭ a).

As the Purāṇas tell us, a v a ṭ ā r a s are appearing constantly on various scales, in the super-human and the sub-human as well as the human kingdoms (देवातिर्यङ्नृयोनिषु, *Bhāgavaṭa*). The Vishṇu-Principle of Knowledge sends forth in a greater degree, approximations to the a v a ṭ ā r a proper (*Bhāgavaṭa*, I. iii. 5); the Shiva and Brahmā Principles, of Desire and Action, more largely a m s h a s and ā v e s h a s, to co-operate with the a v a ṭ ā r a.

In the Rāma manifestation of the Vishṇu Principle, Lakṣhmaṇa and Hanumān are forms of Saṇkarṣhaṇa and Ruḍra, who are aspects of Shiva (Desire-Energy, Force, Might).

The *modus operandi* of the law of karma on the large scale is the *modus operandi* of the appearance and functioning of avaṭāras. A pain, a preponderance of evil and ill-health, appears in the body of an individual ; it is intimated along the sensor nerves to the centre of consciousness ; a corrective impulse is sent down by reaction from that centre along the motor nerves and the consciousness concentrating, manifesting, 'descending as an avaṭāra' into the fingers, rubs the painful part and does whatever else is necessary to relieve the pain. When a ḍ h a r m a, intellectual, moral and physical disease and consequent misery, preponderate in a community, and the earth groans under the burden of sin, lust, hate and arrogant militarism, the vast pain is intimated to a higher or lower centre of consciousness, a minor 'ganglion' or hierarchy, on the planet itself, or the central brain in the sun, according to the need of the Human Oversoul, the Vishṇu Principle, along superphysical nerves ; and relief is sent down thence in a shape appropriate to the nature of the disease—predominantly intellectual, or predominantly ethical and emotional, or predominantly physical.

Life is the play of consciousness in three aspects, cognition, desire and action. The needs of life, its health, its disease, are therefore triple. Its oppressors and its helpers must also therefore be of three main kinds :—(I) (*a*) Spreaders of a-v i ḍ y ā, of error, of the multitudinous false ideals of material names and forms and pleasures that attract the senses, gross or subtle, and drag the jīva away from its birthright of Eternal Spirit, (*b*) Increasers of hate and lust and selfishness and jealousy and competition and the struggle for life, subtle self-glorifiers and strivers for worship of themselves and even of their own pictures and statues, like the Atlantean Rākṣhasa kings, (*c*) Makers of offensive wars in all the departments of life ; and their opponents (II) (*a*) Bringers of v i ḍ y ā, the true knowledge of the Spirit, the upholders of the Right Ideal of the One Spirit embracing all living things, (*b*) Increasers of Spiritward love and universal brotherhood and devotion and unselfishness and co-operation, (*c*) Makers of defensive wars,

and shapers of human history along the lines of justice and righteousness. For obvious reasons, manifestations on either side are more or less simultaneous. The one make the occasion for the other, as is indicated by the well-known *Gīṭā*-verse, and both are equally necessary and inevitable, from the transcendental stand-point.

The *Bhaviṣhya Purāṇa* (III. iv) contains many illustrative stories about the various kinds of manifestations; and indicates that thePrinciples of Chiṭ, Saṭ and Ānanḍa, are symbolised and embodied, in the *Purāṇas* and in each world-system, by the semi-personal and semi-impersonal Vishṇu, Brahmā and Shiva, and that these in turn are represented by or may even be said to be composed of great numbers of mukṭas, nirvāṇis, jīva-īshvaras, who have progressed into mukṭi along the three lines of jñāna, karma and bhakṭi respectively. Each one of the trinity appears as a ḍivya-vigraha, 'glorious body,' made up of these countless mukṭas, as an ordinary human body is made up of cells, as Energy of lives, as Universal mind of intelligences, as 'military power' of soldiers. Krṣhṇa and Balarāma were two 'hairs,' rays, one black and one white, from the head of Nārāyaṇa. Only, while of course there is a certain organisation and division of labor and therefore differentiation, yet homogeneity of the psychic life is predominant. The differentiation is indicated by the statement that the Sun includes Brahmā, Vishṇu and Shiva, and that his three sheaths, Virāt, Sūṭra and Īsha, correspond with them, on the one hand, and with the sṭhūla, sūkshma and kāraṇa sheaths of the human individual on the other. The homogeneity is indicated by such statements as that the three are one, that each isthe heart of the other, etc.; also, again, that all the pārṣhaḍas (staff, or friends and colleagues) of Vishṇu have exactly the same shape and habiliments, but that the principal office-bearer for the cycle is marked out by the insignia of the shrīvaṭsa and the kaus-ṭubha, etc.; and, finally, by such very suggestive and important statements (in the *Yoga-vāsiṣhtha* and the *Bhaviṣhya Purāṇa*) that the office-bearers *change* offices now and again and that the āsana, seat, throne, office, of the Purāṇa-Purusha, 'The Most Ancient Being,' the Supreme Head, the Eldest, is occupied, turn by turn, cycle by cycle, by different 'individuals' (or conglomerates of individuals)—now Viṣhṇu, now Gaṇesha, now Sarasvaṭi, and

again Shiva, or Brahmā or Varuṇa—a sort of Republican plus Hierarchic arrangement; within each smaller family, hierarchic; as between the heads of the different families, republican. All the facts indicated are essentially within the reach of the law of analogy to physical and perfectly familiar facts, and make it easy to understand the genesis of the three kinds of special manifestations, and their how, whence, what for, etc.

(*a*) When false teachers and false teachings that would elevate the things of gross or subtle Matter above the Spirit, begin to prevail, then the teaching avaṭāras appear to reillumine the science of Matter with the science of Spirit in varlous ways. Vyāsa and Shaṅkara are examples of such in Indian history; and Confucius and Laoa-tse in Chinese history. And all the recognised poets, seers, scientists, philosophers of all lands and ages are high or low manifestations of the same kind. (*Yājñavalkya-Smṛṭi*, III, 131-135).

(*b* When wrong emotions, false worship, sensual ideals of iha and amuṭra, of this world or the other worlds, bhūh, bhuvah or svarga, begin to prevail overmuch under manifold disguises, then the devotion-inspiring avaṭāras appear, who by their own love-compelling purity and nobility and humility and genuine self-effacement draw and then diligently direct the hearts of men—*not* towards themselves, not to the forms of flesh and blood or even of astral or kāraṇa matter that they inhabit—but towards the Niṭya, the Supreme, the Universal Fount of all Life and Consciousness, and away from all aniṭya and fleeting forms, by means of true sāṭṭvika vairāgya, universal bhakṭi, and genuine jñāna. Jina, Buḍḍha, Christ, Rāmānuja, Kabīr, Chaiṭanya, Sūr, Tulasī, Nānak, St. Francis, in various degrees, may be regarded as types of this class of manifestations.

(*c*) The third class are the makers of history, the adjusters of national karma, the righters of widespread wrongs. Parashurāma, Rāma, Kṛshṇa are examples. Their deeds are thrown into contrasting relief by the equally vast misdeeds of Haihaya, Rāvaṇa, Ḍuryoḍhana etc. Whether Alexander, Cæsar, Attila, Changez, Tamerlane, Napoleon, Chaka, etc., should be regarded as manifestations on the right side or the wrong side—history has not yet quite made up its mind. Even the purest lives have occasional

touches of impurity, even the worst show gleams of goodness :—because both are complexes of inseparable Spirit and Matter and only the predominant quality gives the name.

The Kṛshṇa manifestation is an exception amidst exceptions. Parallels have now and then been attempted between the lives of Kṛshṇa and Christ. But they are very far-fetched. Of course if we take a few selected incidents from each life, similarities may no doubt be found—especially if we walk along the lines of certain schools of investigators who believe that the Biblical Christ is not a historical person, and that Jesus was born 105 B. C. or so ; and that Kṛshṇa is also a mythical personage, and that the outstanding common incidents of the two lives are similar because they both allegorise the same spiritual truths, and that these allegories have been compiled by—more or less unknown people; and that a lot of other detail has been added on by others equally little known, etc. All this may be so. Only, for purposes of inner science, the birth, growth, struggles, decay, death, of a little plant, a worm, a man, a god, *all equally* allegorise the *one* all-important and eternal Truth of all Truths, the descent of Spirit into Matter and Its reascent out of it. Apart from this, the two lives regarded as historical, as hundreds of millions have believed and believe, are as different as different can be.

The Christ lived for 33 years, out of which he ministered for three, and was mostly a devotion-inspiring and morality-purifying manifestation working against the background of the Scribes and the Pharisees and the buyers and sellers in the Temple. Kṛshṇa on the other hand lived one of the fullest and intensest lives that the scriptures or the literatures of any people record. He illustrated in himself, almost equally, all the three functions of all the three main classes of manifestations. By the statements of the *Bhāgavaṭa Purāṇa*, he lived on earth for 125 years (XI. vi. 25); fought and battled and warred almost from the day of his birth; sucking the life-juices away from the 'ogress' Pūṭanā as a few weeks old baby, to the very last day of his stay on Earth, on which he slew with his own hands his favorite pupil Sāṭyakī for killing his favorite son Praḍyumna ; gathered together by consummate statesmanship, all the forces of evil and all the forces of good of his day, at one place and time, on the plains of

Kurukshetra, and hurled them against each other with such skill that though at the beginning of the battle, the evil forces overweighted the good ones as 11 (akṣhauhīṇis, army corps) to 7 (akṣhauhiṇis), yet at the end the proportion was reversed and the good forces stood to the evil ones as 7 (survivors on the Pāndu side) to 3 (survivors on the Kuru side), so that the Sanāṭana Ḍharma was able to hold up its head for another 2500 years; directed great engineering feats, reclaimed land from the ocean, built a huge new city with jewelled and gemmed buildings out-rivalling Yuḍhiṣhthira's marvellous palace; founded a new kingdom; fertilised deserts; introduced new flowers like the pārijāta into India; improved many of the fine arts; gave lessons in music to Nārada; inspired, by his maddening physical and mental beauty and prowess, a devotion which flourishes yet in the land of his birth, 5000 years after his passing, with an intensity unsurpassed, nay, unmatched, in any time and clime; brought over thousands of beautiful 'immigrants' from either other countries of this Earth, or souls from Mars—if we so like to interpret his expedition against the titan Bhauma (a name of the planet Mars, the son of Bhûmi, the Earth); and finally, and over and above all else, concentrated, with the electrical focussing of war conditions, the quintessence of the deepest and most practical and real metaphysic into a few hundred verses for the enlightenment of the perplexed intelligence of Arjuna, and of hundreds of subsequent generations.

There is not much in common between the gentle ministry of Christ and the tremendous all-comprehending activity of Kṛṣhṇa—two very different manifestations for very different purposes. The one was essentially a soul-refining force; the other was that and an immediate history-maker and a philosophical and scientific and artistic teacher besides. Both taught, but the teaching was subsidiary to other purposes. The former taught "Turn the right cheek"; the latter "Therefore fight." And yet the two teachings are perfectly and entirely in accord. For the former means "when the wrong is done to yourself"; and the latter "When the wrong is done to another who is dependent on you for protection."

BHAGAVAN DAS

SCRIPTURE-INTERPRETATIONS
AND
VERNACULAR PROPAGANDA.

THE most obvious activity of the T. S. is the dissemination of certain ideas as to 'inner science', the science of Spirit-Matter, psycho-physical evolution of life, world-history in the most comprehensive sense, *viz.* cosmogenesis and anthropogenesis. And these ideas are propagated by T. S. workers with the express object of explaining all religions, old and new, so as to reconcile and harmonise them, and their followers in the case of the living religions. The work began in the English language, thirty-seven years ago. To-day, theosophical books are to be found in a score or more of different and widely-spoken tongues. But in India the problem of the spread of theosophical ideas amongst the masses of the people through the medium of the vernaculars is not yet satisfactorily solved. Month after month and year after year, theosophical journals, translations and even some original publications appear in the different vernaculars. But it can scarcely be said that they have made themselves *felt* in the country. At least I can say so with regard to Hinḍi, spoken and understood of more than half the total population of India; while some seven other vernaculars—three more or less closely allied to Hinḍī (*viz.* Banglā, Gujrāṭī and Marāthi), and four of the south belonging to a different stock—divide the remaining half between them. The reason seems to be that the majority of the theosophical writings in Hinḍi—at least those that I have come across—endeavor rather to translate the words, than to 'render' and reproduce the ideas, of theosophical writings in English. Mr. Growse has made a very good English prose translation of Tulasiḍas' Hinḍī *Rāmāyaṇa.* I have seen pieces of this English translation retranslated back into Hinḍī, as school-exercises. The result was surprising. The *Rāmāyaṇa* was of course not to be recognised—nor was any other clear meaning discernible either. The case seems to be somewhat similar yet with a good deal of our vernacular theosophy.

Brothers who have the necessary time and energy and inclination to take up this very important department of work, should

bear in mind that H. P. B's *Isis Unveiled* and *Secret Doctrine* were derived from ultimate *Samskṛṭ* sources and not *vice versa*, that 'theosophy' is a translation of 'Āṭma-viḍyā', and not 'Āṭma-viḍyā' of 'theosophy'; and that in the earlier days, it was a matter of constant complaint in the 'letters' that there were not available the necessary equivalents in the English language to express the ideas for which a highly-evolved linguistic apparatus existed in Samskṛṭ. What is the practical bearing of this reminder? This. 'Translations' should not be attempted from English into a vernacular. English theosophical books should be drawn upon largely and indispensably for annotations and commentaries. The *older* Samskṛṭ books, with their ready-made technology, their old associations, their affinity with the Indian mind, should be made the prime basis of the vernacular propagandist's work. So only will be found the lines of least resistance. And here a word of suggestion might be offered to the theosophical writer in English also. Latterly efforts have been made to replace even those Samskṛṭ words which have gained currency, by English equivalents; these are very like the efforts of Hinḍī purists who insist upon finding indigenous equivalents for 'oxygen' and 'nitrogen' etc. It is much better to retain the current words with their fuller significance and associations.

Interpretation and exposition of the *Purāṇas* and *Iṭihāsas* is the time-honored method of popular education in India. It is the method which can be most successfully followed to-day by the vernacular propagandist.

Interpretation, like everything else, is threefold: āḍhyāṭmika, āḍhibhauṭika and āḍhiḍaivika, *i. e.* relating to the Self, to the Not-Self, and to the Relation between them. In terms of the Veḍas and Purāṇas, we should perhaps call them pāramārṭhika, aiṭihāsika, and nairukṭaka; in other words, (a) metaphysico-psychological, explaining the ultimate principles involved, (b) historical, chronicling events, and (c) scientific, explaining the forces or energies concerned. As every human being, nay every living thing—and nothing is dead—involves all three elements, so every important scriptural utterance has these three meanings. The three may be expanded into seven or more, according to the capacity of the interpreter. व्याख्या बुद्धिबलापेक्षा. Hence H. P. B. has spoken of seven keys.

But the three are the primary. As usual, while all three are present, one is predominant. In the Iṭihāsas, the historical element is predominant: in the Purāṇas, apparently the metaphysico-psychological; in the Veḍa-manṭras, probably the scientific.

The vernacular worker should take up these old scriptures and weave into his expositions of them as much as he consistently and without forcing can of the detailed 'comments' supplied by theosophical literature and current science, *in his own words*, in the idiom of the vernacular he is using, and *not* looking to the words of the printed page of English. When a person wishes to dress himself in a fresh suit of clothes, he does not put the new one on over the old one, but first takes the old one off, goes back to his bare body, and then puts on the new suit. Thoughts and words are as soul and body, man and clothes. To 'translate' adequately is to *put off* the old words altogether, go back to the bare thought, and then put on the new words.

The Purāṇas say that King Priyavraṭa, the son of Svāyambhuva Manu, had seven sons. To divide his dominions between them, he drove round and round on his chariot seven times, and so made seven ḍvīpas and seven oceans, and gave one to each son. The theosophist can bring in the whole of *Esoteric Buḍḍhism* and cognate writings here with their seven chains and seven globes and seven rounds and seven races and seven rings and seven sub-races, and describe them, as far as he can, in terms of the seven lokas, seven grahas, seven ḍvīpas, seven varṣhas, seven khandas seven āvarṭas, and manu, manvanṭaras, manu-puṭras etc.

The *Rāmāyaṇa* of Vālmīki says that when the 'bears' and the 'monkeys' were discussing as to who was strong enough to 'leap' across the channel between Bhāraṭa-Varṣha and Laṅkā, the Great Bear Jāmbavān said he was now too old, but that when he was young, while the Vāmana-avaṭāra was 'measuring' the 'three worlds,' he had gambolled round and round him twenty-one times. (IV.lxvi.31.) This is the theosophist's opportunity for import ing a lot of information about the many progresses and regresses of the less advanced lunar-piṭṛs while the more advanced batches first waited quietly and then progressed through the 'three worlds,' descending into mental, astral and physical bodies, in the course of

three short 'steps,' or 'rounds.'

These would be instances of 'historical' interpretation. As one of 'metaphysical,' we may take the following. The titan Namuchi by penance won boons which made him proof against all weapons and instruments of destruction that were either 'wet' or 'dry.' (*Bhāgavaṭa.* VIII-xi.). And he promptly confiscated Inḍra's possessions. After much heart-searching and expiation of his sins, Inḍra learnt that if he wrapped his thunderbolt in the pure foam of the ocean, he would succeed in killing Namuchi, as foam was neither wet nor dry. And thus he slew Namuchi. By Nirukṭa etymology, न मुंचति=नमुचिः=अज्ञानं. Namuchi is the error of a v i ḍ y ā, which "never lets go" the jīva; and gradually becomes so strong that it cannot be slain by anything that is either 'love or hate', and ousts the soul of Inḍra from its true domains of the Pure Peace of Spirit and thrusts him away into Matter. But when, after many privations and sufferings and ṭapas, the jīva succeeds in wrapping his thunderbolt with the pure white foam of true knowledge which transcends both good and evil, merit and sin, joy and sorrow, then is he able easily to slay the enemy. The story might well have some kind of 'historical' basis also; and it is further quite possible that future investigations in 'science' may show that the action of electricity on a living body can be paralysed or restored by different conditions.

Yāska's *Nirukṭa* (Veḍa-Dictionary) is indispensable for the would-be interpreter. And now and then the Iṭihasas and Purāṇas themselves give clues to the r a h a s y a or hidden allegorical meanings. Thus *Bhāgavaṭa*, XII-xi, explains at length the allegorical significance of the personalised descriptions of Vishṇu. It is clearly indicated that Vāsuḍeva, Sankarshaṇa, Praḍyumna and Aniruḍḍha, also symbolise the four aspects of a n ṭ a h-k a r a ṇ a, *viz*, the summation or c h i ṭ ṭ a, and a h a ṅ k ā r a, K ā m a-b u ḍ ḍ h i, and m a n a s; Āḍi-Narayaṇa standing for the Supreme. In the Shaiva systems, Īshāna etc. symbolise the same five metaphysical 'entities'. The *Mahābhāraṭa* explains (I cannot find the reference at the moment but it is probably in the *Shānṭi-parva*) that, by one interpretation, the lotus on which Brahmā sits means the earth-globe with its continents stretching out on the ocean like lotus leaves from the north pole. On a

larger scale, the story is repeated by the sun and his planets. And so on.

Some of our learned brothers of the Ārya Samāj have done a good deal of very useful work in Hinḍī along the 'metaphysico-psychological' line, which is exceedingly interesting and deserving of careful study. Theosophists, conveniently circumstanced, might very well endeavor to supplement the work along the other two. I hope earnestly that the new Arya-kumār Lodge T. S. of Benares, just founded, may be able to do good work along these lines.

BHAGAVAN DAS.

BHĀGAVATA

(The following verses in Hinḍī, to be supplemented by foot-notes in prose, are 'samples' of a free rendering of the *Bhāgavaṭa*, projected by a member, along the lines suggested in the article on Vernacular Propaganda above. The references are to the chapters and verses of the first Skanḍha. Ed.)

वेद कल्पतरु पै उपज्यौ फल, शुकमुख छूइ गिरायो,
बह्यौ सुधारस, पियौ रसिक सब, जब लागि लय नहिं आयौ. i. 3.
छल बिनु धरम परम संतन कौ जिन मन मत्सर नांहीं,
सांची वस्तु एक जेहि जाने दुख तीनौ मिटि जाहीं,
कह्यौ महामुनि भागवतहिं मे, कहँ लौं और कहावै,
सांचे मन सुंनियत तेहि छिन घट ईश आपु बसि जावै. i. 3.
शुक सौं कहत परीचित राजा अनशन बरत धरै—
तन झुरात दुस्सह पियास मोहिं जानिहु नाहिं परै,
जब लौं बदन कमल तें तुमरे हरिगुनरस निसरै;
तौन अमृत कौं मन हमार अति लोलुप पान करै,
स्थूल देह की सुधि बिसारि सब सूच्छम प्राण भरै.
कठिन काल कलिकाल चल्यौ यह, अल्प आयु मति हीना
भाग्य रहित रोगन से पीड़ित सब प्राणी अति दीना;
शास्त्र बहुत अरु कर्म बहुत अरु सुनत करत न ओरावै,
हे साधेा जो सार चुन्यौ तुम, अपनी बुद्धि बरावै,

वही कहौ जो सुनि श्रद्धालुन की आतमा जुड़ावै. i. 10, 11.
उत्तम चरित गान के सुनियत तृप्ति नांहि मन जौहै,
पद पद में जाके निसरत रस रसिकन के मन मोहै. i. 19.
हे मुनिजन तुम साधु प्रश्न किय, जगमङ्गल विस्तारै,
कृष्ण कथा की बात चलायौ जो आतमा सँवारै.
दुइ प्रकार कौ धर्म मनुज कौ, प्रवृति निवृति जु कहावै,
तामें परम धरम सोई जो परमातमा दिखावै.
अच्छ कहैं इन्द्रिय, तिनतें जो उपजै अच्छज ज्ञाना,
तेंहि नीचे करि ऊपर राजत सो ऽधोच्छज भगवाना;
वा परमातम में उपजै जस भक्ति अटल बिनु लोभा,
परम प्रसन्न होइ मन जासों सोइ परमधर्म कि शोभा.
जीव प्राण को वासु कहत हैं, वाकौ नायक देवा
विश्वात्मक भगवान कहावै, वाकी करियै सेवा
भक्ति योग से तौ उपजै ध्रुव ज्ञान विराग अलेवा. ii. 5, 6, 7.

मोच्छहेतु सब धर्म कह्यो है अर्थ हेतु नाहैं सोऊ;
अर्थ कह्यो सब धर्म हेतु है काम हेतु नहिं कोऊ;
कामलाभ इन्द्रिय सुख नाहीं, बरु जीवन-इतनोई;
जीवनफल बहु कर्म न होवै, तत्त्वज्ञान बरु सोई;
वाही को पुनि तत्त्व कहतु हैं, सत के जाननवारे,
'यह मैं, मेरो, यह परकेरो' भेद बुद्धि अँधियारे
मिटैं जाहि सों, अरु उपजै अस बुद्धि 'सबहि अपनारे,
सब जीवन कौ जीव एकही, सब तन अँग इक तन के,
इक सांचे के झूठ वहुत से, सपना सब इक मन के,'
यह दुजागरी रहित, शून्य दुविधा सों, अद्वय ज्ञाना,
भिन्न शरीर अभिन्न आतमा निश्चय करि दृढ़ माना,
यही ब्रह्म, याही परमातम, याही है भगवाना. ii. 10, 11.

आतम हेतु होत प्यारो सब, देव लागि तुष तृण ते,
कर्षण करै मनन कौं नित जो आत्मरूप निज गुण तें,
पुण्य नाम सो कृष्ण कहावै, सांचे मन को मीता,
वाकी कथा सुनै जो चित दै ताकौ करै पुनीता. ii. 17

'इदं' नाम यह जड़ जग सारो, ताको 'वह' भगवाना
आतम माया बल ते सिरज्यौ, सत् असत् हू जेहि जाना;
निर्गुण आप, गुणमयी माया, सब सर्वत्र बसाना;
वा माया के तीनि गुणन कौ विलसित अन्त न पावै,
बोधरूप है धँस्यौ तिनहि में आपु सगुण इव भावै. ii. 30, 31.

आपु निर्माण करि, आपु तिन पैठि के,
आपु सब भूतन के गुणरस चाखतु है;
आपु सब लोकनि कौ आपने ही सत्त्व से
भावना ध्यान करि सब विधि भावतु है;
आपु अवतार लेत लीलावश विविध वेश,
दवने पशु पच्छिन महँ, मनुजहु दरसावतु है;
आपुही बनावत, अरु आपुही बिगारत,
अरु आपुही सदा कौ सब संचि संचि राखतु है. ii. 34.

जिमि अपार सागर में भाँवर अति विशाल परि जावैं,
तिमि ब्रह्मांड अनन्त ब्रह्म में चक्ररूप दरसावैं.
प्रति ब्रह्मांड पुरुष ते उपज्यौ ऐसहि पौरुष रूपा;
यह ब्रह्मांड बसत हम जामें सोउ भगवान अनूपा.
योगीजन अति सूक्ष्म दृष्टि से याकौ दर्शन करते,
अनगिनतिन हैं जीव जाहि में पद भुज मुख नख सिर ते;
बीजनिधान महान जहां ते सब अवतार उतरते;
जाके अंशन के अंशन ते कृमि पशु देव रु नर ते;
सूर्य चन्द्र पृथिवी बुध गुरु भृगु शनि मुंथादिक जेते,
यह ब्रह्मांड रूप पौरुष के कमलपत्र सब तेते. iii. 4, 5.
मुख्यरूप यह बरन्यौं तुमसों, हैं अनन्त अवतारा
सत्त्वरूप हरि के, हे द्विजवर, जिमि अंभोधि अपारा—
तातें झरना झरैं सहस्रन, वाको होय न वारा.
ऋषि, मनु, देव, मनुन के पुत्रहु, प्रजापती अरु जेते
ओजसवान प्राणमय, निश्चय हरि की कला सबै ते.
इन्द्र शत्रु जे असुरप्रकृति जन जब जब पाप मचावत,
ये सब देवकला युग युग में व्याकुल लोक बचावत.

'इदं' नाम यह सब जड़ जग है, वाको नित जो द्रावे
सो आतमा इदंद्र इन्द्रहू इन्द्रियपति कहलावे.
'इदं' रूप विषयन से द्रवती इंद्रिय संज्ञा पावे,
तिनके पति प्रत्येक देव, तिनको पति इंद्र कहावे.
जे आतमाहिं भूलि, नहिं सेवत जन इंद्रिन ते देवा,
इंद्रियसुखलोभी, करते नित तिन ते देह कि सेवा,
वे ही हैं इंद्रारि, युगन में तिनके रूप अनेका—
सुर के असुर, दैत्य आदित्यन, राक्षस देवन केरे,
संतन के स्वारथमय पापी नर द्रोही बहुतेरे.
ये सब जन्म गूढ़ ईश्वर के शुचि मन से जो स्मरण करै
सांझ सवेरे भक्तिभाव भरि संसृतिदुःखसमूह तरै.
परम विधाता, वीर्य अनन्ता, कालचक्र जाके हाथ नचै,
वाकी गति कछु वहि जन जानैं जिनके मनमें भक्ति मचै—
शुद्ध भक्ति आतम बिनु माया, निच्छल, नाम रु रूप विना,
जिनहीं में छिपि बसै अविद्या, भरमावै जन रैन दिना. iii. 26-29, 38.

अपनौ रूप अरूप भूलि के दूजे रूप लुभाने,
असद्रूप जे सत इव भासत स्थूल सूक्ष्म में साने,
अशुचि दुःखमय यह शरीर जो ताकौ शुचि सुख माने,
निपट अनातम जड़ नितांत तेहिं आतम जानि भुलाने,
याही रूप अविद्या को है, नश्वर कौ नित जाने.
अपनी संवित्, बोध आप, निज कौ जब पुनि पहिचाने-
तेहि विद्या तें मिटै अविद्या, वही ब्रह्म दरसाने. iii. 33.
जे जानत अध्यात्मशास्त्र को वेही हैं यह लायक
उनको सौंप्यो जाय काज सब, राज, बनिज, अध्यापक;
स्वार्थ रोकि वेही परार्थ कौ भली भांति ते साधि सकैं,
पिता मातु ज्यों बालक सेवा सदा करैं अरु नांहि थकैं.
सो सतज्ञानतत्त्व भरि यामें यह पुराण मुनि धन्य रच्यौ
स्वस्ति रूप कल्याण भर्यो, जत दुहूँ लोक परलोक बच्यौ.
आत्मवान सब जे तिनमें वर मुनि विरच्यौ यह ग्रन्थ महा,
सब वेदन इतिहासन हू कौ जामें सारहि सार कहा.

सो मैं जैसे सुनि के सीख्यौ वैसाहि तुमहिं सुनावत,
तुमतें फैलि जगत में जैहै शांति सबन मन छावत.
कृष्ण जबहिं निज धाम सिधारे धर्म ज्ञान तिन संग गये,
उनकौं फेरि बुलावन जगमें कृष्ण नाम कौ व्याज लिये
यह पुराण कालिअन्ध लोक हित सूर्यदेव इव उदय भये. iii. 40-45.
जेइ दास भगवान कहैं यह, जेइ दास भगवान सुनैं,
तेंइ चीन्हि भगवान गुनन कौं निर्गुन सगुन अभेद गुनैं.

REVIEWS.

The Compass of Truth, or *Risāla-i-Haq-numā*, by Dara Shikoh, translated into English by Rai Bahadur Srish Chandra Basu.

In the March–April issue of this Journal, I congratulated the Indian Section on the formation of the Islāmia Lodge of the T. S. in Benares, and expressed the hope that the new Branch would enrich theosophical literature with valuable fruit in the shape of exposition of Sūfi works. This hope has been amply fulfilled, so far as the first year of the life of the Branch is concerned, by the appearance of the above work. As the Preface says, "This translation...is the work of one of the members of the Islamia Lodge...The learned President of the Lodge, Maulvi Muhammad Umar, explained the pamphlet in Lodge meetings, and this English rendering is the result..." "The original is from the pen of that enlightened prince, Ḍārā Shikoh, the eldest son of Shāh-i-Jahān, who died in 1659 A. D. In this book the author describes the four planes of existence...Nāsūṭ, Malakūṭ, Jabrūṭ, and Lahūṭ, corresponding with the four states... waking, dreaming, deep sleep and trance-consciousness. The practices taught herein, are asserted by the royal author to have their origin in the holy Prophet himself, and since they were revealed to some few and well chosen disciples, and not preached publicly, therefore they are not so well known in the exoteric faith of Islām."

I have derived quite an unusual amount of pleasure from the perusal of this booklet. The old, old truths of eternal Āṭma-

viḍyā, are found here in the new garb of Arabic and Persian words, and come with that pleasant surprise, to one accustomed to the Samskṛṭ garb, which is caused by seeing a dear old friend suddenly in a strange dress The introduction describes the two paths of Grace and of Exertion. The Masters are the 'Kamāl', the perfected, in Samskṛt, s i ḍ ḍ h a ; also 'rasīḍa', those who have 'arrived' at or 'found' the Supreme, which is the etymological significance of the Samskṛṭ word ṛ ṣ h i also, both words having very probably a common root.

Chapter I. deals with Ālam-i-Nāṣūt, the physical plane, and mentions the three principal centres of meditation, and points out distinctions and dangers; and as transitional to the next plane, speaks of a sort of intermediate sub-plane as Ālam-i-Mīsāl, the plane of 'pictures', astral counterparts.

Chapter II. deals with Ālam-i-Malakūṭ, or astro-mental plane, "also called Alam-i-Arwāh, the world of spirits, Ālam-i-ghaib, the invisible world, Ālam-i-Latif, the subtle world, Ālam-i-Khwāb, the world of dream". Various experiences of this plane are mentioned; the meeting with Masters or Ṛṣhis; the transparency of the bodies, so that they "cast no shadow"–one of the well-known recognising marks of 'ḍevas'; the obtaining of knowledge on this plane which can be utilised on the physical plane for such a practical purpose as healing a disease; and so forth. The dangers of the plane are also referred to. Some very suggestive observations occur in this chapter on the subject of Habas-i-nafas or prāṇāyāma, regulation of breath; on three kinds of sound; and on that of the repeated recitation of the holy name of Allāh, which "should be recited very slowly and mentally without the movement of the tongue. By constant repetition ..one reaches a stage in which his heart remains awake even in sleep". In Samskṛṭ this process is known as m a n ṭ r a–c h a i ṭ a n y a. At least one purpose of the majority of manṭras used for j a p a is to bridge over the chasm between two states of consciousness.

Chapters III. and IV. are smaller and describe the Ālam-i-Jabaruṭ or the plane of bliss, and Ālam-i-Lāhūṭ or the plane of absolute Truth, in brief but pregnant sentences, and also give the other names of each plane, each name significant of an important feature. "When in the waking state, no forms, whether of the

physical or of Malakut plane, crosses his mind, then the man is in that plane of Jabarut." The ordinary man "is *unconsciously* in Jabarut...when he goes to sound dreamless sleep;" the expert enters it "whenever he wishes, and with his own free will." "The spheres of all other planes, when compared with this plane of Lāhut, are like waves compared with the ocean, or like motes compared with the sun, or like words compared with their sense."

Chapters V. and VI. describe with poetical richness, the absolute Truth in terms of "monism", wahdat, and the peace that descends upon the heart of those that realise it. "The essence of the Supreme Self is like an ocean and all souls and objects are like forms in water. It is an ocean that heaves and stirs in waves within itself, for sometimes it is a drop, sometimes a wave, and sometimes it is a bubble". For those who have realised this Unity of all Life—"there is no fear for them and they will never suffer sorrow", which is the very echo of the old, old Upanishat verses.

Finally, we have an extract from another work, by the same prince, high-fated spiritually, if ill-fated physically. The work is the *Safinat-ul-auliya*, a collection of short biographical sketches of the lives of the saints and sages of Islām, prefaced by a general account of the various grades of spiritual attainment, as found in the "Great Body" of the "Friends of God." Dara Shikoh gives very precisely the numbers of the individuals of each stage in this Hierarchy; one Kutb or Ghaus, as the head, two Imāms, three Nakba, four Autad, seven Abrar, forty Rahyun, forty Abdāl, one hundred and thirty Akhbar, and lastly four thousand Makhtum. These last however "do not know each other, nor are they conscious of their own status." As to these numbers of course, the books of the different faiths would differ, unless indeed—as is not unlikely—what is meant is that the numbers indicate only the highly advanced souls that are specially looking after the well-being and spiritual evolution of the immense following of the great faith of Islām; other religions having corresponding grades and numbers of advanced souls to look after *their* respective followers; while the fundamental truths are common to all. On the whole, a most interesting, informing and eminently readable booklet.

A book as worthy of note as the one above reviewed, from the antiquarian scholar's as well as the 'living' student's stand-

point, is the *Shiva Sūṭra Vimarshiṇī*, of the Samskṛṭ text of which a gorgeous edition has just been brought out by J. C. Chatterji Esq. B. A. (Cantab), Viḍyavaridhi, Director of the Archæological and Research Department, Kashmir State. Not very many years ago, Mr. Chatterji was one of the prominent workers of the T. S., particularly in Europe. His understanding and appreciation of the old Samskṛṭ works and words are so much the richer and more 'alive' and less dogmatic and inelastic in consequence. This is especially apparent in his other publication *The Hindu Realism*, a most painstaking and readable presentation of "the main metaphysical doctrines of............Vaisheshika and Nyaya," in terms of modern thought and with the help of scientific illustrations. Readers, with 'the modern culture,' who find the old samskṛṭ thoughts, as represented by the majority of the current English translations, strange, uncouth and even ludicrously irrational, will see them in a new light in this work. Mr. Chatterji has brought the knowledge of thoughts and methods gained by him in his studies and travels in Europe to bear on his edition of the *Shiva Sūṭra Vimarṣhiṇī*. The get-up of the work, the plentiful indices and appendices, and the print and the paper and the binding leave nothing to be desired—except leisure for careful study. The 'Aphorisms' by Shiva himself, the *Shiva Sūṭra* proper, obtained by Vasu-Gupta under 'miraculous' conditions; then the commentary on them by Kshemaraja, the *Vimarshiṇī*; then most useful annotations, also in Samskṛṭ, taken from old works it would seem, though the names are not given—all this makes the text of the book, which opens up a very new layer of Samskṛṭ literature. Forty-two works are referred to and quoted from by name in the *Vimarshiṇī*; of these only three are currently known outside Kāshmīr, *viz. Katha Upaniṣhaṭ, Bhagavaḍ-Gīṭā, Pāṭañjala Yoga-Sūṭra.*

"The only purpose with which the Sūṭras were promulgated was...to show men a *practical* way of realising *by experience* that man is essentially, *i. e.*, in his real and innermost self, no other than the Deity Himself; and of enabling him...to attain not only to absolute freedom from...the sorrows and sufferings of limited existence...but also to gain omniscience like the Deity himself, indeed, as *one with Him*, and to wield all that power of

creation and destruction which he Himself wields". The theories and practices outlined are the old fundamental ones laid down in the *Upanishaṭs*, *Brahma-Sūṭras* and *Yoga-Sūṭras*, but in new words and ways, which help to bring nearer home to the student the thought-life behind the word-form.

The Holy Ghost, by Syed Mohammed Yahya Khan of the village Yahya, P. O. Arwal Bhadasy, Gaya, India. A small book of 112 pages illustrating how men's minds work and arousing many thoughts, pathetically bathetic. The author says: "Therefore agreeably to the decree of God I give you all the glorious news that He has chosen *Me*, as the promised and disinterested teacher for the present long cycle to reign up to the end of it. (p. 6)...I was the ONE CHOSEN BY GOD HIMSELF to go forth and teach the world, and to critically observe what is going on all over it, and to justly and charitably point out evils wherever they exist...... The name of the book is the Farman (the Commandment). (p.6)...I proclaim myself the promised Prince and the Lord of the Universe, and Heaven has enshrined in me stuff enough to qualify me to govern. The world is incapable to judge my calibre as to its quality and extent...... (p. 11)" Then follow chapters of a wonderful mixture of the words, phrases and sentences, of many books and many scriptures—which remind one of spiritualistic rhapsodies. The following are taken from a chapter of 'Commandments': "Oh you Rulers, be just, don't take bribes, work for the welfare of people. Improve agriculture, for that is the root of life. Oh milkmen, do not adulterate milk with water, butter and ghee with such. Oh you washermen, do not soil and do away with the people's clothes. Oh you dyers, do not use poisonous dyes that may cause harm to the wearers. Oh tailors, do not steal cloth. Observe carefulness in fitting and cutting......(p. 59)" And so on over many pages—all indeed very good 'commandments', and here and there very curious, suggestive but elusive thoughts; but why they fail to impress in the right way–is matter for M. Bergson to analyse psychologically. The refrain of the book is "call yourselves Yahya-vians and relate yourselves with purity and faith in the real Yahya (p.69)".

Ḍharma-Shīkshā by Rai Bahadur Lala Baijnath (Retired Judge, Agra) is an excellent compendium, in Hindi, of all the

essential and important truths of Sanāṭana Ḍharma, in simple language, illustrated with stories from the old books, and treated in a liberal spirit with full recognition of the changed external conditions and modern requirements. I know of no better book on the subject to be placed in the hands of Hindi-speaking boys and girls. A copy should be found in the women's apartments in every such home. It is matter for satisfaction that the first edition has been rapidly exhausted and that the present or second edition has been thoroughly revised and enlarged to 250 pages. The price for single copies is only eight annas. But the author, a veteran publicist and well-known worker for Indian 'uplift' along many lines, offers to supply it at the bare cost of paper and print—some 0-4-0 or so—to buyers of copies in greater numbers, for the use of schools, or for distribution as prizes, or as presents to homes within any community. It is emphatically a good book for wide-spread popular use.

Those who wish to study Astrology in a philosophical spirit cannot do better than read the works of Mr. Alan Leo on the subject. *The Art of Synthesis*, recently published by him is a fascinating work and contains much writing which is of the deepest interest to the psychologist and student of character and temperament. The clue to the connection between planets and temperaments is stuggested in the old Samskṛṭ works by the indication that the various planets represent the different ṭaṭṭvas, of which planets as well as human beings are composed, some one taṭṭva and its qualities being predominant in each individual person or planet.

B. D.

A Telugu book called *Brahmavīḍyā Ḍarpaṇam* has been written and published by our devoted Bro. C. Ramayyah of Cuddapah, with an introduction by Bro. T. Ramchandra Row. It is divided into 17 chapters treating of:-(1) Brahmavīḍyā (2) Guru and Shiṣhya (3) Ishvara (4) Jīva (5) Aura (6) Bodies of Jīva (7) Manas (8) Death and after (9) Atoms of bodies (10) Karma (11) Ḍharma (12) Mokṣhatraya, *viz* Karma, Jñāna and Bhakṭi, (13) Karma-Yoga (14) Jñana-Yoga (15) Bhakṭi-Yoga (16) Worship (17) Yuga-Ḍharmas. We hope the book will command a wide circulation among the Telugu public through our Telugu members so that the author may be enabled to issue more books of the like kind in future. His expositions of the subjects treated are very simple and popu-

lar and make up an excellent introduction to theosophy in an important vernacular.

K. N. S. I.

NOTES AND NEWS

(By Mr. K. N. S. Iyer)

Alwar Lodge presented to H. H. the Maharaja Saheb of Alwar two books on Theosophy on the occasion of his safe return from Europe and distributed 70 other volumes on Theosophy to various state officials and members of the public. The volumes were accepted with thanks. It has also commenced a course of systematic study and practical work.

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Salem Lodge was visited by Bro. B. P. Wadia of Adyar who gave a course of three lectures to the public which were greatly appreciated. The attendance was large and the lectures were "spirited, impressive, popular and excellent," as the Secretary says. The subjects were (1) The teachings of modern Theosophy (2) Evolution in the light of Theosophy and (3) the Guardians of Humanity.

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Trichinopoly Lodge. *In the month of October the following lectures were delivered by the members of the Lodge.* (1) 6th. "Life after death" by Bro. Sankara Sadasiva Aiyar. (2) 13th. Is the T. S. Necessary? by Bro. C. R. Srinivasa Aiengar B. A. (3) 20th. "The purpose of man's life" by Bro. Gopala Krishna Row, B. A., B. L. (4) 27th. "Nanda the Saint," by Bro. K. Subramania Aiyar, B. A., B. L. *The Riddle of Life* was also studied.

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Trivandrum Lodge. *Ancient Wisdom* is being studied. Sanātana Dharma classes are being conducted in various localities by Bros C. S. Padmanabha Pillay and K. S. Narayana Aiyar. Three Kālakshepams or Kathās were also held.

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Bombay Blavatsky Lodge The secretary sends us a full report in which he reminds us of the good old days when it was started as the first Lodge in India and when its office-bearers were :—Mr. Keshav N. Mavalankar—*President*; Messrs. Gopalrao Hari Deshmukh and K. N. Seervai—*Vice-presidents*; Framroz R. Joshi, *Secretary*; Krishnarao N. Mavalankar, *Treasurer*; Messrs. E. Wymbridge, Moolji Thakersey, Sorabji E. Warden, Tukaram Tatya and Patwardhan, *Councillors*,

After 33 years of persistent work it has grown into a big Lodge composed of 215 members of many religions, of whom 35 are ladies. Though they belong to different religions, they find they are able to meet together in fraternal union of hearts on the one platform of Theosophy. Dharmalaya Lodge arranged a lecture on "Theosophical Society and our attitude towards it" on the 3rd November, by Dr. V. S. Trilokekar. The foundation day of the Theosophical Society was celebrated by the new Ganesha Lodge, Bombay, for three days with devotional gatherings and public lectures.

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Nagpur Lodge arranged two lectures on "Earth, a Planet" and "Islamism," in October.

* * *

The Gorakhpur Lodge has undertaken the translation into Hindi of "Text Book of Theosophy" by Mr. Leadbeater.

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The Coconada Lodge has built its own building at a cost of Rs. 3,800 nearly which was declared open by Brother Thomas Prime.

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Lodge Inspector Bro L. Subramania Aiyar visited and lectured at the following places in September, (1) Tirupati (2) Vellore (3) Arni (4) Tiruvinnāmalai and (5) Villupuram.

Bro. B. Venkataraman visited Sorathperiān-kuppam and stayed there for two days in September explaining to the members certain difficulties of "Karma and Sacrifice."

* * *

The Joint General Secretary, Mr. K. Narayana Swami Aiyar lectured in September and October at the following places: Chapra (2) Mozufferpore (3) Samastipore (4) Bogra and (5) Purnea. In November he went to Hazaribagh and revived the Lodge with the addition of three new members.

* * *

The Burma Section.

The General Secretary of the new Burma section T. S. informs us that "on the first October, there came into existence the Burma Section of the Theosophical Society as the 21st National society formed since the foundation of the Society in New York on the 17th November 1875...... The Society was registered under Act 21 of 1860. The Council, which is the governing body for the first year, consists of Messrs. B. Cowasji, B. A., Bar.-at-Law, M. S. Iyer, Maung San, U. K. Hamilton, J. W. Tears and F. J. Billimoria of Rangoon, T. M. Pillay of Pyinmana, M. R.

Mudelliar of Maymo, Kaungchit Hlaing, Bar-at-Law, Maung Poyin Si, B. A. of Moulmein, C. G. B. Pillay, Buddha's relic trustee and J. N. Basu, B.A., B.L., of Mandalay, with Maung Thain Maung as General Secretary. In the evening, there was a good gathering of members and sympathizers and the hall was decorated with flowers. The proceeding commenced with songs by girls. A boy of five repeated seven verses from *Bhagavadgītā* in Sanskrit. A telegram from Mrs. Besant conveying hearty greetings and success to the Burma Section and similar communications from Mandalay and Moulmein were read. 25 diplomas for new members were issued and ten new members initiated. The presentation of a complete set of the Burmese version of the Pāli Pitakas to the Oriental Section of the Adyar Library from the Burmese Buddhists of Bassein was announced. Mr. M. S. Iyer then addressed the audience on the immediate goal of humanity..........

The English Section of the Burma National Theosophical Society will have its Head-quarters in a Suburb of Rangoon and the Burmese Section at Mandalay."

The Indian Section rejoices over this latest addition to the theosophical family of national societies and prays for the new baby for a long and strong life of health, wisdom, prosperity and all happiness.

LODGES CHARTERED DURING OCTOBER AND NOVEMBER 1912.

SUCHINDRAM (Altri Lodge):—This Lodge was formed by Bro. S. Kalyanrama Iyer, Lodge Inspector with 12 members (all new) on 28th Oct. 1912.

BOMBAY (Ganesha Lodge):—This Lodge was formed by 17 ex-members of Dharmalaya Lodge on 1st October, 1912.

BENARES (Arya Kumar Lodge :—This Lodge was formed by the members themselves with 7 members (all new) on 2nd November, 1912.

ADMISSIONS, RESIGNATIONS AND DEATHS DURING OCTOBER AND NOVEMBER 1912.

Admissions:— October 17, November 34

Resignations:— 2

4225	T. Gopalaswami Iyengar	Unattached
957	C. V. Vishwanath Sastri	Do.

Passed on:— 5

2031	V. Ramchandra Naidu	Palakurchi
	J. B. H. Vencolla Rao	Prodattoor
1662	A. Ananta Krishna Iyengar ...	Ramnad
4072	Braja Krishna Mukerji	Nawadwipa
3554	Shew Narayan	Udaipore

DETAILS OF THE HEAD-QUARTERS' INCOME AND EXPENDITURE FOR THE MONTH OF SEPTEMBER 1912.

Receipt Heads.	Rs.	As.	P.
Unattached E. Fees ...	30	0	0
Do. Annual Dues...	37	0	0
Lodge E. Fees ...	331	0	0
Do. Annual Dues ...	987	14	0
DONATIONS—			
(*a*) General ...	7	0	
(*b*) Inspection ...	8	0	
Receipts from *Theosophy in India*—			
(*a*) Subscription ...	3	0	0
(*b*) Sale ...	0	4	0
Receipts from Garden ...	0	6	0
Rent	301	12	0
Water-rate	13	8	0
Miscellaneous Receipts ...	*2*	*10*	*0*
Establishment Servants ...	12	14	0
Printing, Stationery & Stamps	0	3	0
Furniture (sale of Almirah)	25	0	0
Miscel. charges ...	0	8	0
Repairs	1	6	0
Bank withdrawal ...	1	0	0
Total receipts ...	1,763	5	0
Balance of the last Month...	3,864	5	6
GRAND TOTAL ...	5,627	10	6

Expenditure Heads.	Rs.	As.	P.
Establishment—			
(*a*) Office	354	0	0
(*b*) Inspection ...	510	0	0
(*c*) Servants ...	96	13	3
(*d*) Garden ...	84	1	9
Theosophy in India Sundries	12	4	0
Vernacular Propaganda ...	276	0	0
Travelling	52	5	6
Printing, Stationery and Stamps	35	15	6
Contributions			
(*a*) Adyar	840	0	0
(*b*) C. H. C. ...	50	0	0
(*d*) C. H. Girls' School...	50	0	0
Convention charges ...	16	6	6
Miscellaneous charges ...	50	10	9
Medical ...	10	0	0
President's birth-day celebration	25	0	0
Bank deposit	2,489	4	3
Repairs	17	13	0
East Bungalow ...	400	0	0
Shantikunja Re-purchase Fund	34	0	0
Total expenditure ...	5,404.	10.	6
Balance on hand ...	223.	0.	0
GRAND TOTAL...	5,627.	10.	6

B. VALLABHA ROW,
Accountant.

BANKE BIHARI LAL
Assistant Secretary and Treasurer.

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